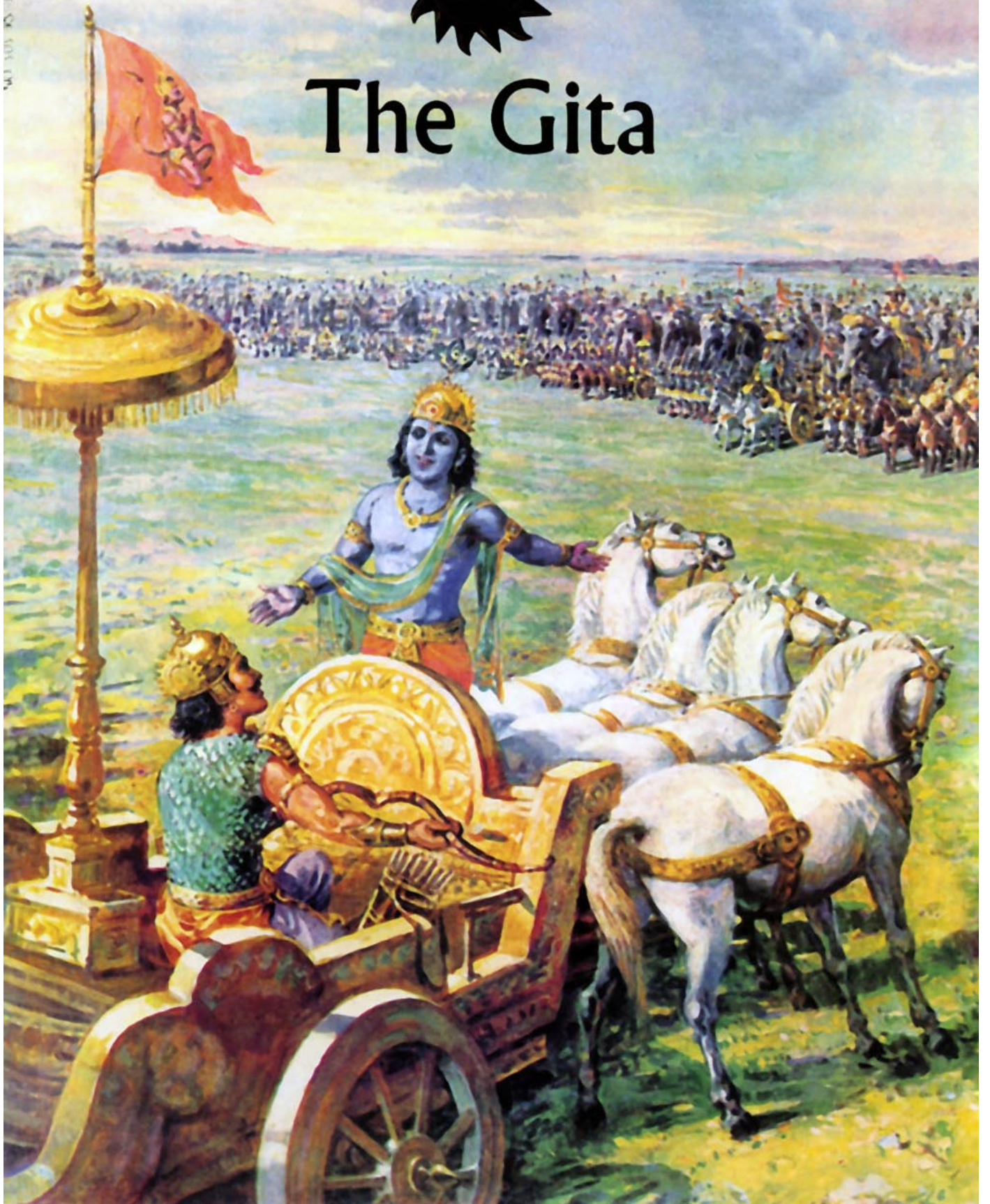




The Gita





Illustrated Classics From India

Over 86 million copies of over 400 titles sold worldwide!

Amar Chitra Katha is a collection of illustrated classics that retell stories from Indian mythology, history, folktale and legend through the fascinating medium of comics. Over 430 stories from all over India have been told in this series that has been endorsed by educationists and recommended by teachers the world over.

Through a masterful blend of commentary, dialogue and illustration, Amar Chitra Katha presents complex historical facts and intricate mythology in a format that would appeal to children. They not only entertain, but also provide a fitting introduction to the cultural heritage of India. In a country so vast and varied, the series also serves as a medium for national integration, by introducing young readers to the rich cultural diversity of the country and highlighting the achievements of local heroes.

Amar Chitra Katha comics are like family heirlooms, passed down from generation to generation. These timeless illustrated classics are now also available online on www.AmarChitraKatha.com. Start your own collection today!

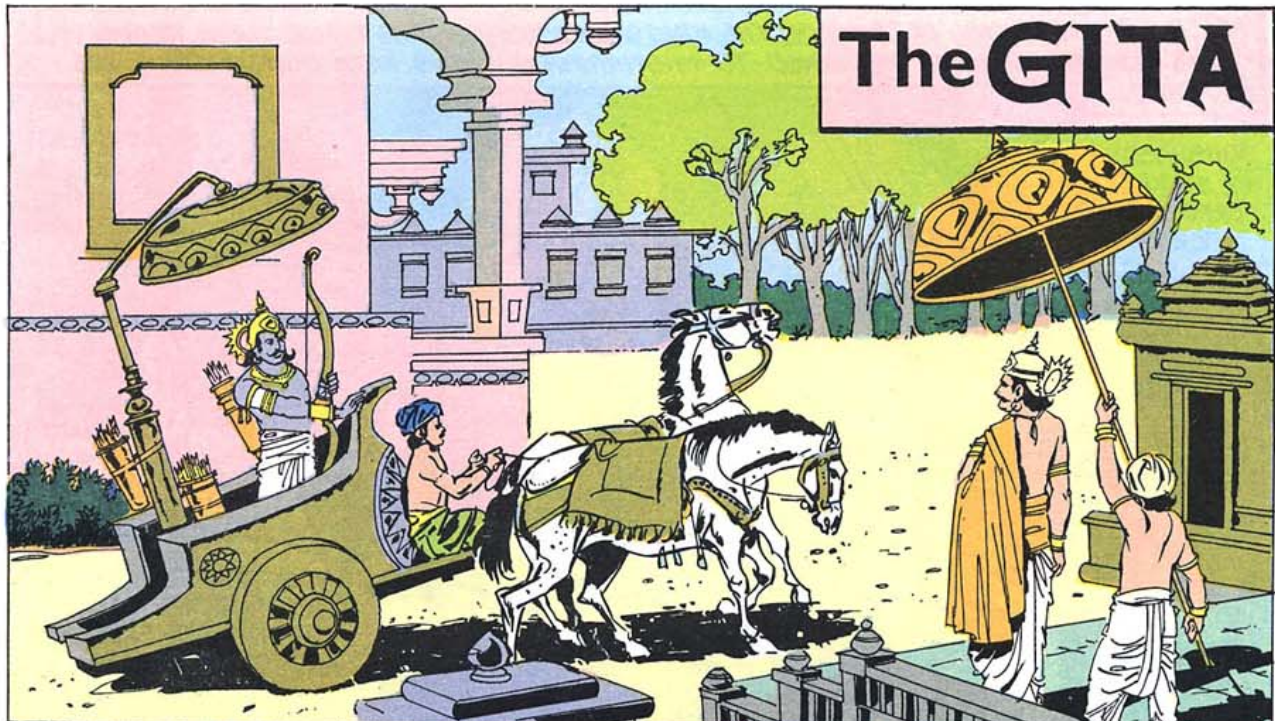
No. 505 • Rs 30



INDIA BOOK HOUSE

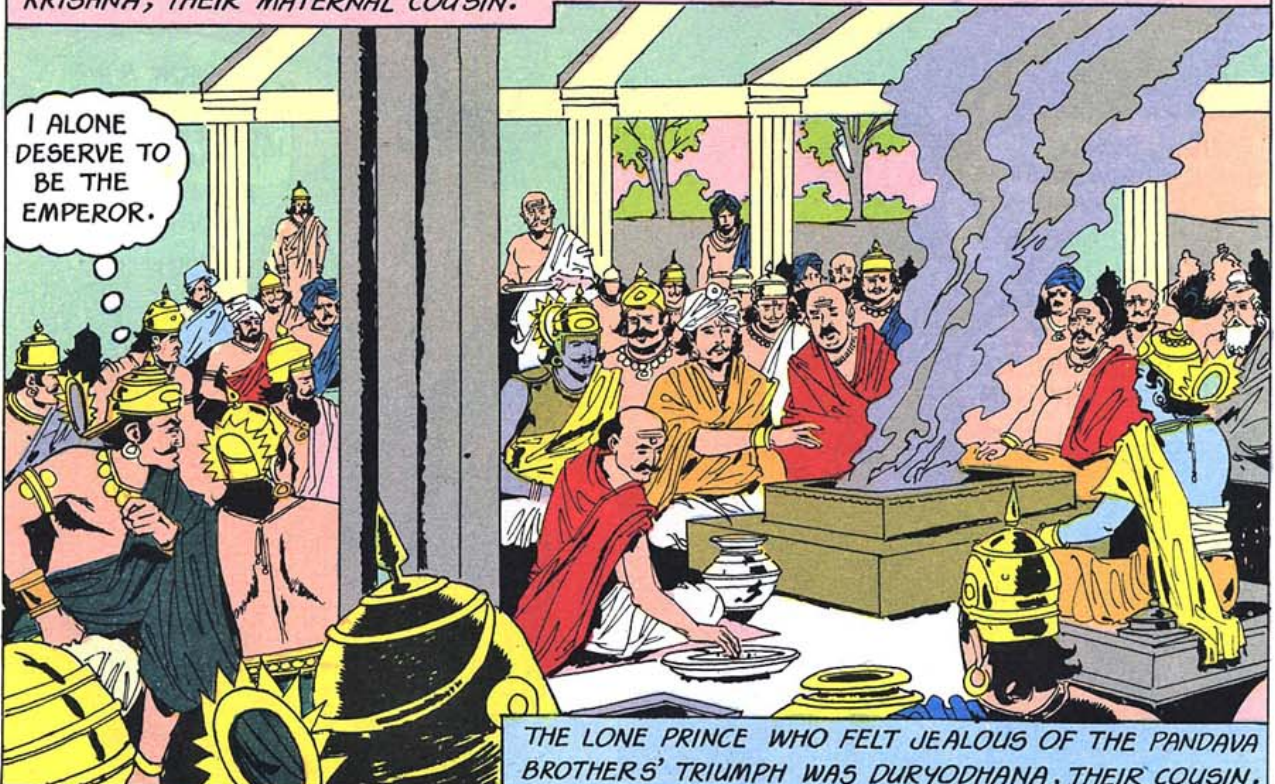
© India Book House Pvt. Ltd. 1977 Reprinted: May 2006 ISBN: 81-7508-104-X
Published and Printed by India Book House Pvt Ltd, Mahalaxmi Chambers,
5th Floor, 22 Bhulabhai Desai Road, Mumbai 400 026, India.

The GITA



LONG, LONG AGO, YUDHISHTHIRA RULED AT INDRAPRASTHA*. HE HAD FOUR BROTHERS, OF WHOM ARJUNA WAS CONSIDERED THE FINEST ARCHER OF HIS TIME. TOGETHER, THEY WERE CALLED THE PANDAVAS†.

ONCE, YUDHISHTHIRA PERFORMED THE RAJASUYA SACRIFICE, TO WHICH KINGS AND PRINCES CAME FROM FAR AND NEAR. IT MEANT THAT THEY ACKNOWLEDGED HIM AS THE SUZERAIN OVER THEM ALL. THIS WAS POSSIBLE BECAUSE OF THE HELP GIVEN BY KRISHNA, THEIR MATERNAL COUSIN.



I ALONE DESERVE TO BE THE EMPEROR.

THE LONE PRINCE WHO FELT JEALOUS OF THE PANDAVA BROTHERS' TRIUMPH WAS DURYODHANA, THEIR COUSIN.

* NEAR MODERN DELHI.

† PATRONYMIC FROM PANDU, THEIR FATHER.

AFTER THE SACRIFICIAL CEREMONY, THE KINGS AND PRINCES LEFT FOR THEIR RESPECTIVE KINGDOMS. DURYODHANA RETURNED TO HASTINAPURA ALONG WITH DUHSHASANA, HIS BROTHER.

DUHSHASANA,
WE SHOULD HAVE
PERFORMED THE
SACRIFICE.



YES. DON'T WE HAVE
MIGHTY WARRIORS LIKE
GRANDFATHER BHEESHMA
AND OUR TEACHER,
DRONA ON OUR SIDE?

AFTER REACHING HIS CAPITAL, DURYODHANA WENT STRAIGHT TO HIS FATHER, DHRTA-RASHTRA, THE BLIND KING OF THE KAURAVAS.*

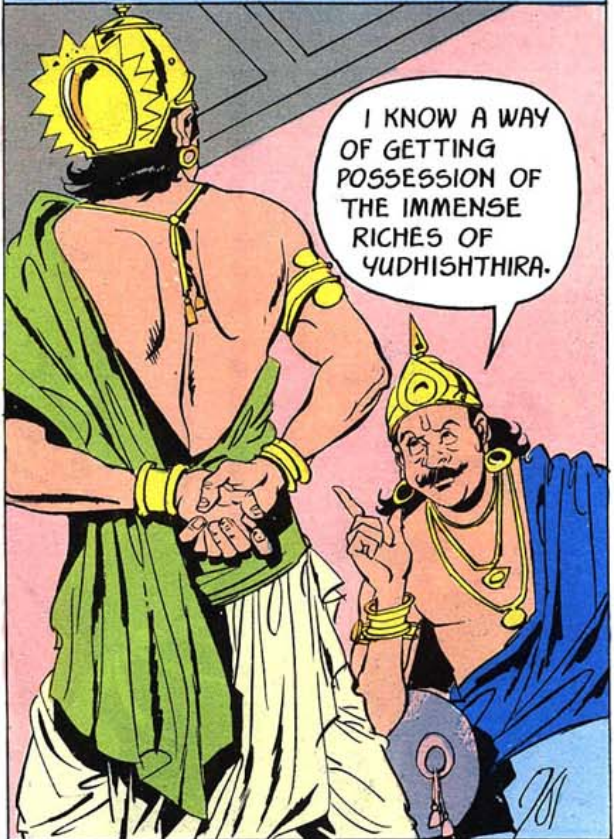
FATHER, EVER
SINCE I SAW YUDHI-
SHTHIRA'S PROSPERITY,
I HAVE HAD NO PEACE
OF MIND.

DURYODHANA, HE
IS YOUR COUSIN. YOU
MUST NOT ENVY HIM.

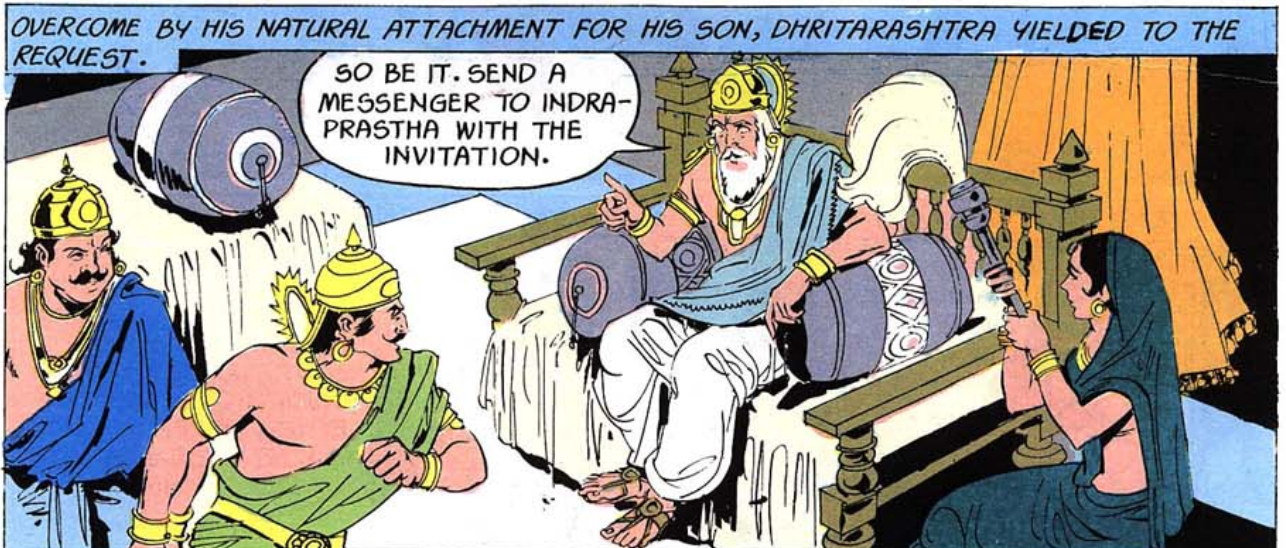


THE EVIL-MINDED SHAKUNI, DURYODHANA'S MATERNAL UNCLE, HAD A SUGGESTION.

I KNOW A WAY
OF GETTING
POSSESSION OF
THE IMMENSE
RICHES OF
YUDHISHTHIRA.



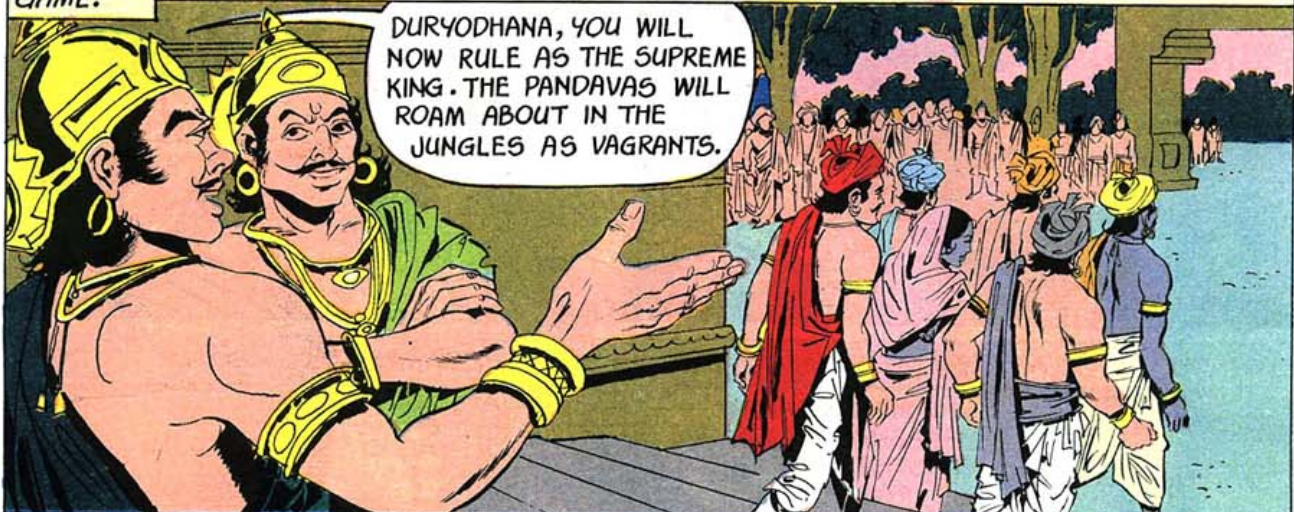
* PATRONYMIC FROM KURU, AN ANCESTOR.



AT THE INVITATION OF DHRTIRASHTRA, YUDHISHTHIRA AND HIS BROTHERS CAME TO HASTINAPURA, AND THE GAME BEGAN. THE STAKES WERE HEAVY. AFTER A LONG SESSION —



YUDHISHTHIRA NOT ONLY LOST THE KINGDOM, BUT WAS COMPELLED TO GO INTO EXILE FOR THIRTEEN YEARS, BECAUSE THIS TOO WAS PART OF THE PRICE FOR LOSING THE GAME.



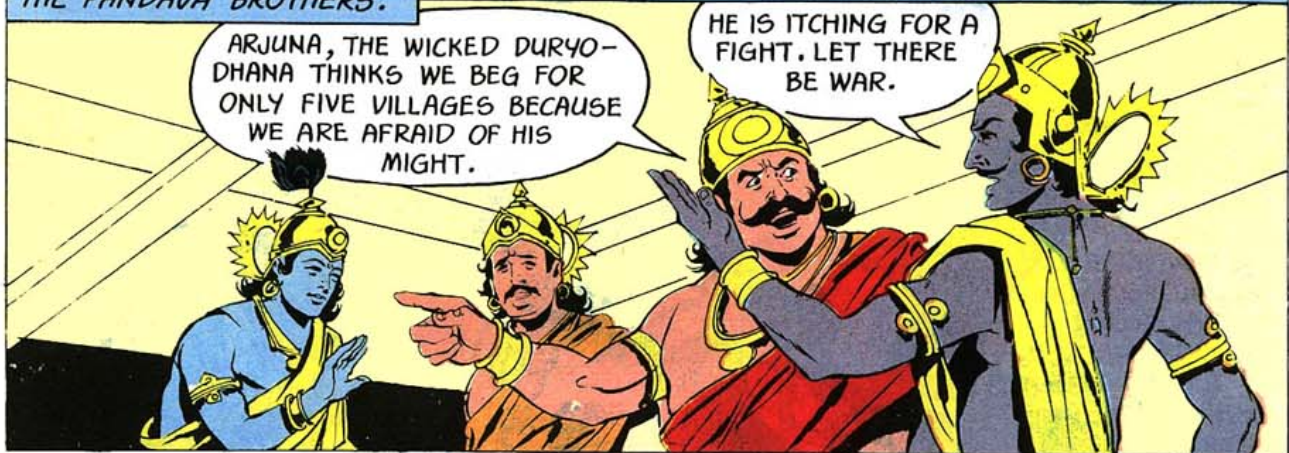
AFTER COMPLETING THEIR PERIOD OF EXILE, THE PANDAVAS REACHED UPAPLAVYA.



KINGS AND PRINCES FROM MANY PARTS OF INDIA CAME TO UPAPLAYA WITH THEIR ARMIES. KRISHNA TOO CAME.



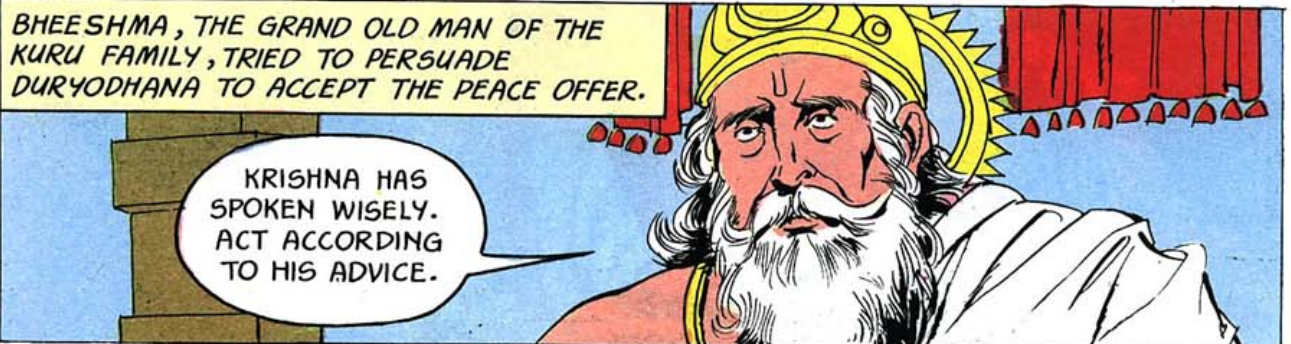
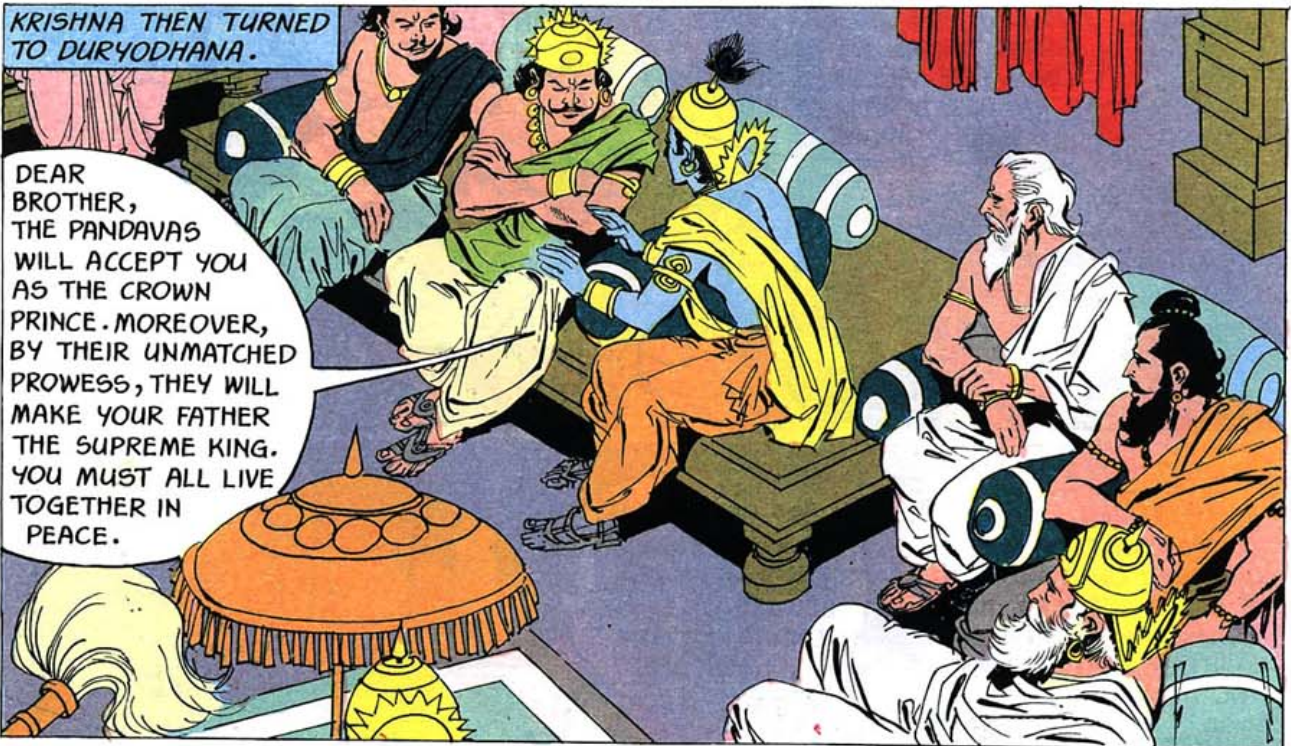
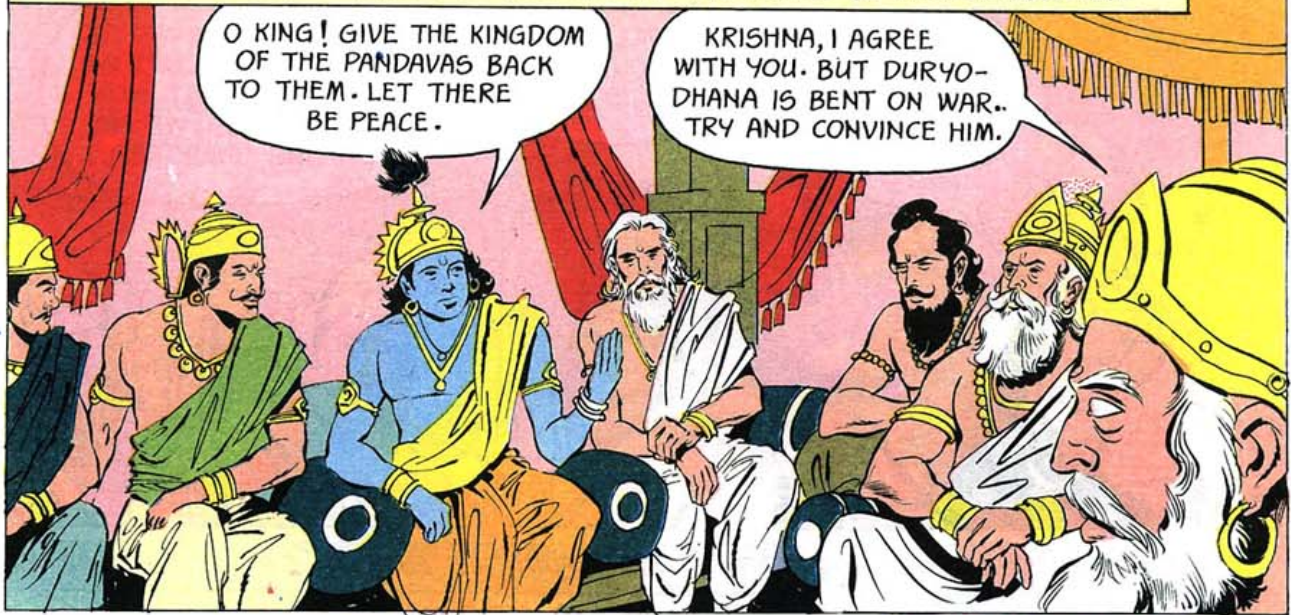
DURYODHANA SPURNED THE PEACE OFFER. THIS INFURIATED BHEEMA, THE SECOND AMONG THE PANDAVA BROTHERS.



KRISHNA INTERVENED.



KRISHNA WAS RECEIVED WITH DUE RESPECT AT THE COURT OF DHRTIRASHTRA.



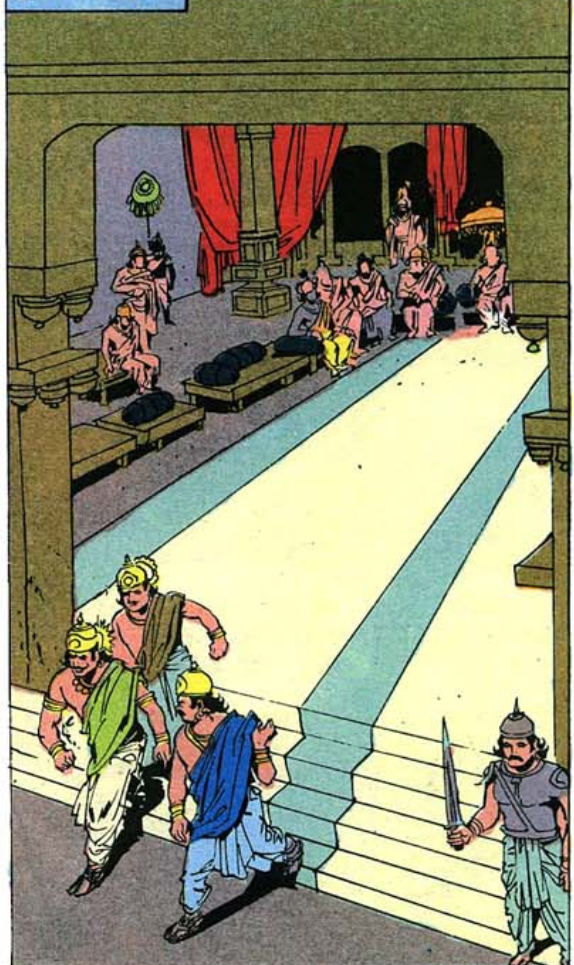
THEN DRONA, THE TEACHER OF BOTH, THE KAURAVAS AND THE PANDAVAS, ADDRESSED DURYODHANA.



DURYODHANA STOOD UP ANGRILY.



HE STORMED OUT OF THE ASSEMBLY, FOLLOWED BY DUHSHASANA AND SHAKUNI.



IN A SECLUDED SPOT, HE HELD HURRIED DISCUSSIONS WITH HIS UNCLE, SHAKUNI.

WE MUST SEIZE KRISHNA.

AN EXCELLENT IDEA! LET US POST ARMED MEN AT THE ENTRANCE TO THE ASSEMBLY HALL.

WHEN KING DHRITARASHTRA CAME TO KNOW OF HIS SON'S WICKED PLANS, HE SUMMONED HIM AT ONCE.

I HEAR YOU WANT TO SEIZE KRISHNA. IS IT TRUE?

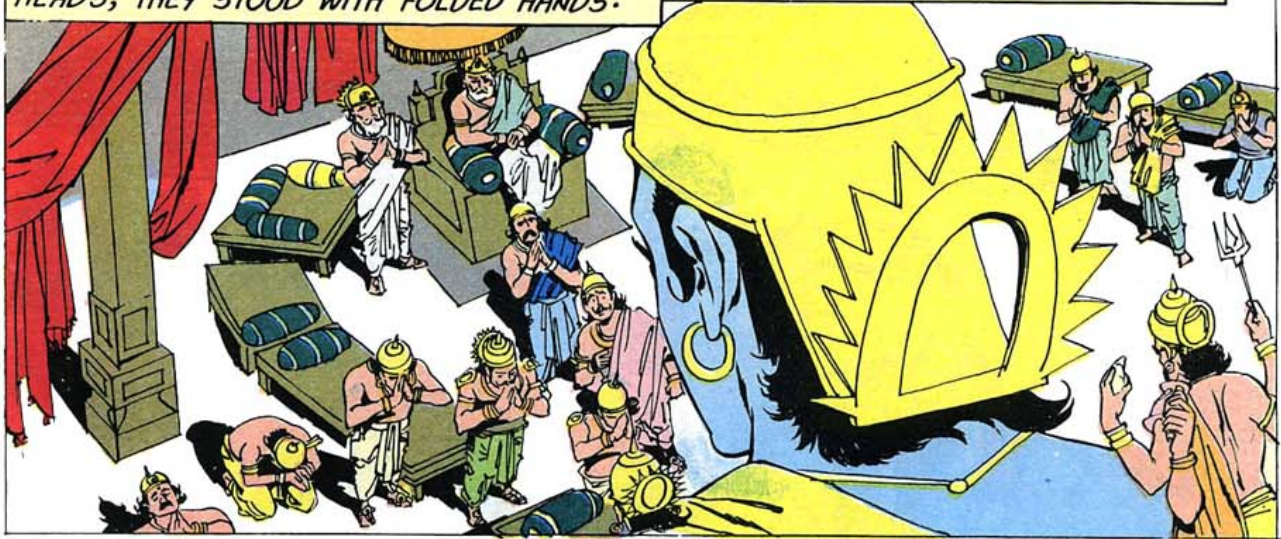
KRISHNA IMMEDIATELY ASSUMED A TERRIBLE FORM. FLASHES OF LIGHTNING BLAZED OUT OF HIM, AS HE LAUGHED.

HA HA!

I CAN'T BEAR TO SEE HIM.

IN HIS PERSON, YOU CAN SEE ALL THE GODS.

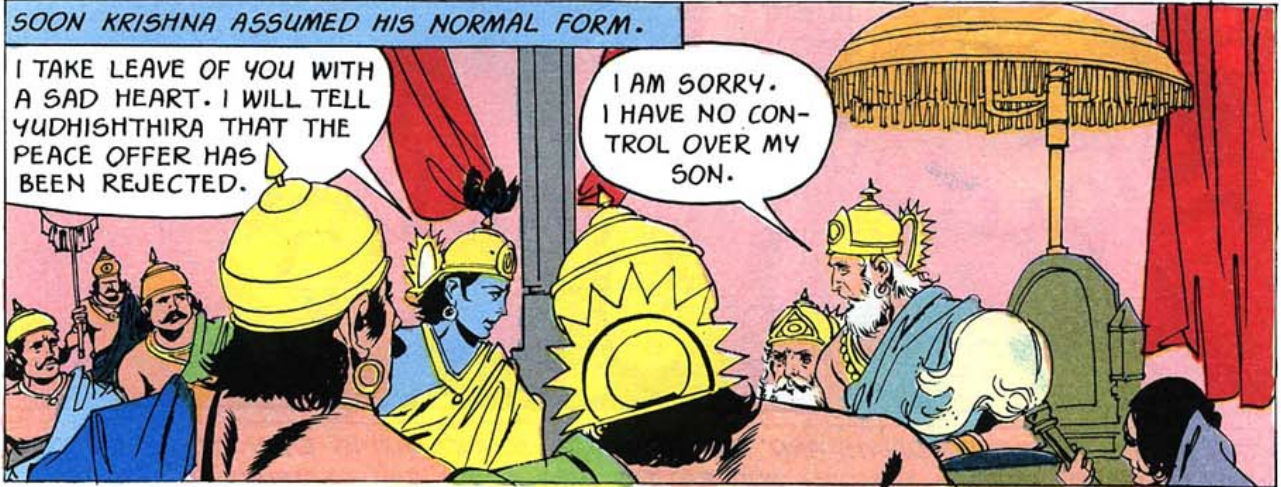
THE KINGS AND COUNSELLORS IN THE ASSEMBLY ALL SHUT THEIR EYES, BOWING THEIR HEADS, THEY STOOD WITH FOLDED HANDS.



SOON KRISHNA ASSUMED HIS NORMAL FORM.

I TAKE LEAVE OF YOU WITH A SAD HEART. I WILL TELL YUDHISHTHIRA THAT THE PEACE OFFER HAS BEEN REJECTED.

I AM SORRY. I HAVE NO CONTROL OVER MY SON.



BACK AT UPAPLAVYA, KRISHNA TOLD THE PANDAVA BROTHERS ABOUT THE WILFULNESS AND PERVERSITY OF DURYODHANA.



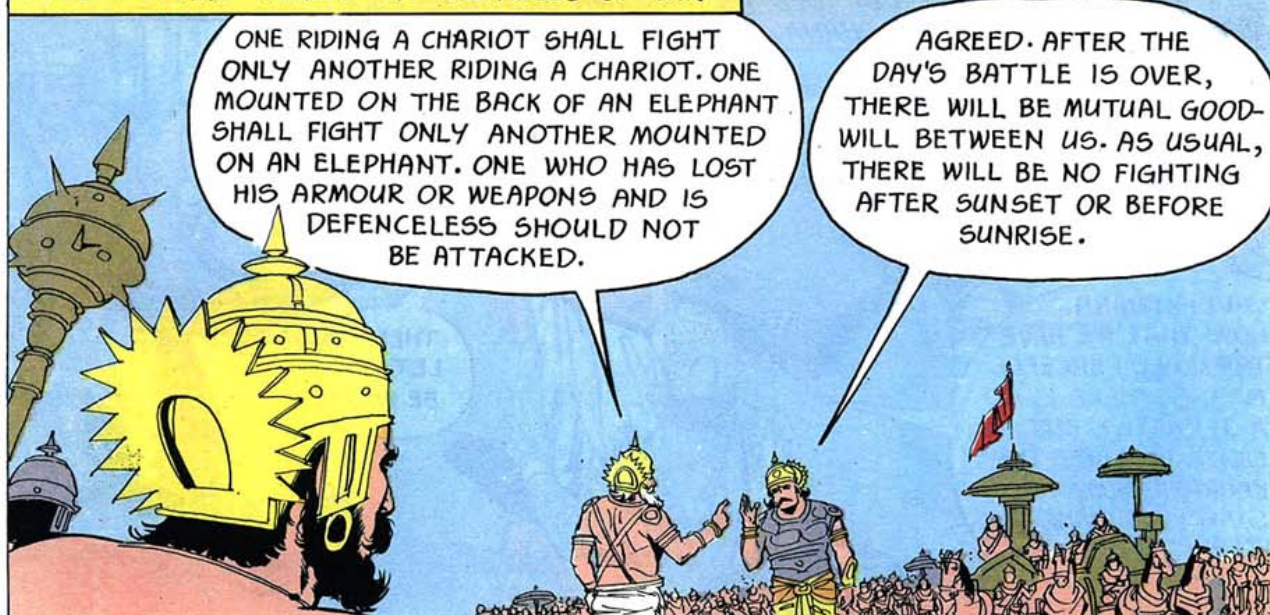
YUDHISHTHIRA, NOW THAT WE HAVE TRIED ALL PEACEFUL MEANS, THERE IS NO ALTERNATIVE BUT TO FIGHT. ALREADY THE KAURAVA ARMY HAS STARTED MOVING TOWARDS THE PLAINS OF KURUKSHETRA.

THEN LET IT BE WAR.

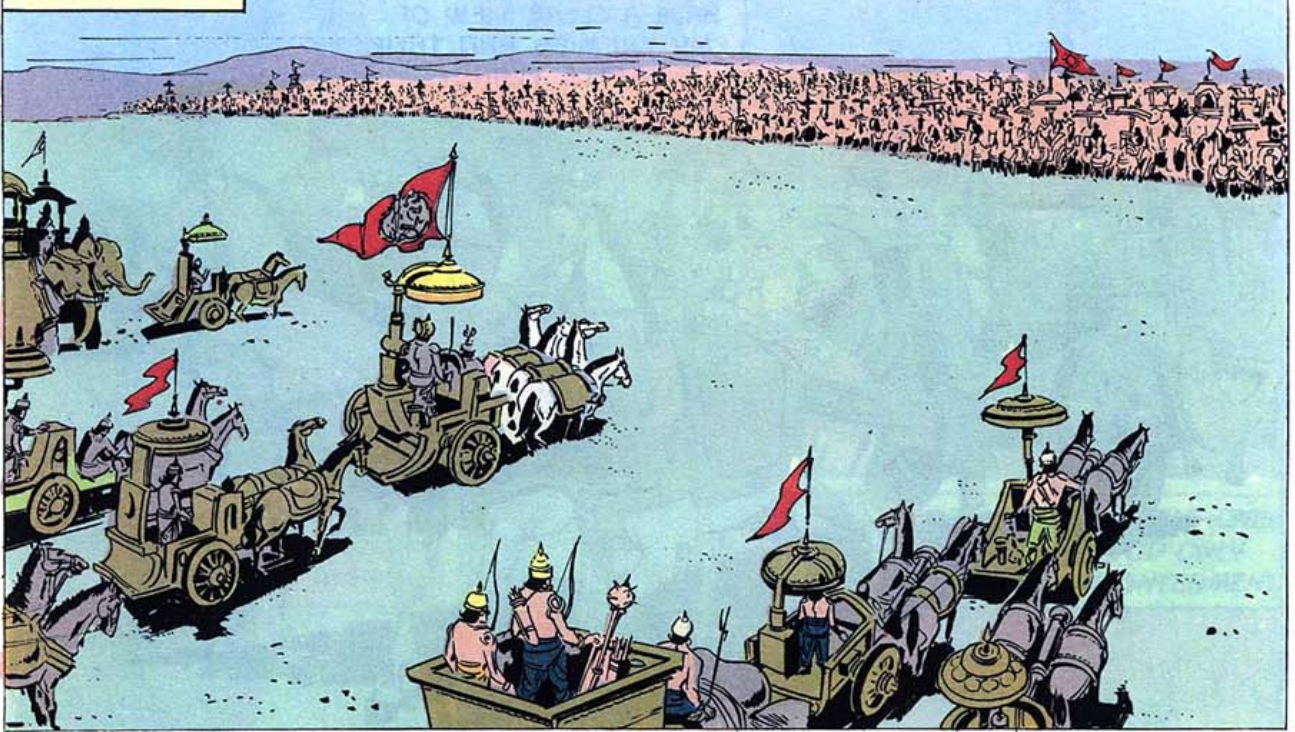
THE PANDAVA ARMY HAD SEVEN DIVISIONS. THERE WAS GREAT TUMULT AS THEY MOVED TOWARDS THE BATTLEFIELD OF KURUKSHETRA.



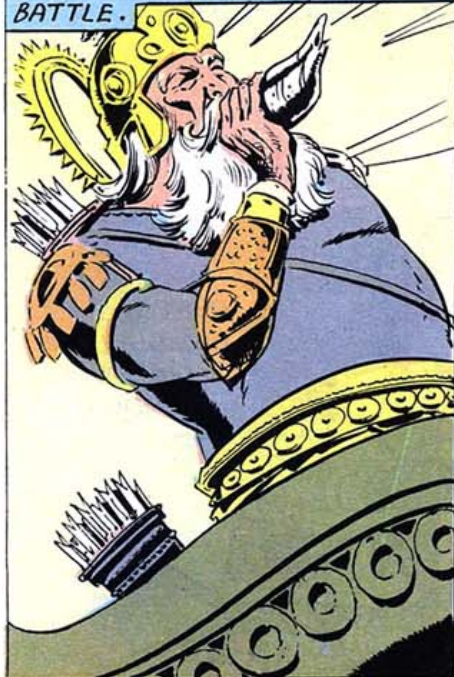
THE ARMIES OF THE PANDAVAS AND THE KAURAVAS STOOD FACING EACH OTHER ON THE BATTLEFIELD. BEFORE THE CALL FOR BATTLE WAS GIVEN, THE LEADERS OF THE TWO SIDES MET AND AGREED ON THE RULES OF WAR.



THE KAURAVA ARMY HAD ELEVEN DIVISIONS AND WAS THUS NUMERICALLY FAR SUPERIOR TO THE PANDAVA ARMY. TO WITHSTAND THE ENEMY ONSLAUGHT, THE PANDAVA ARMY HAD BEEN ARRAYED IN NEEDLE-LIKE FORMATION. ARJUNA WAS IN THE CENTRE IN HIS CHARIOT, TO WHICH HAD BEEN YOKED FOUR WHITE HORSES. KRISHNA WAS HIS CHARIOTEER.

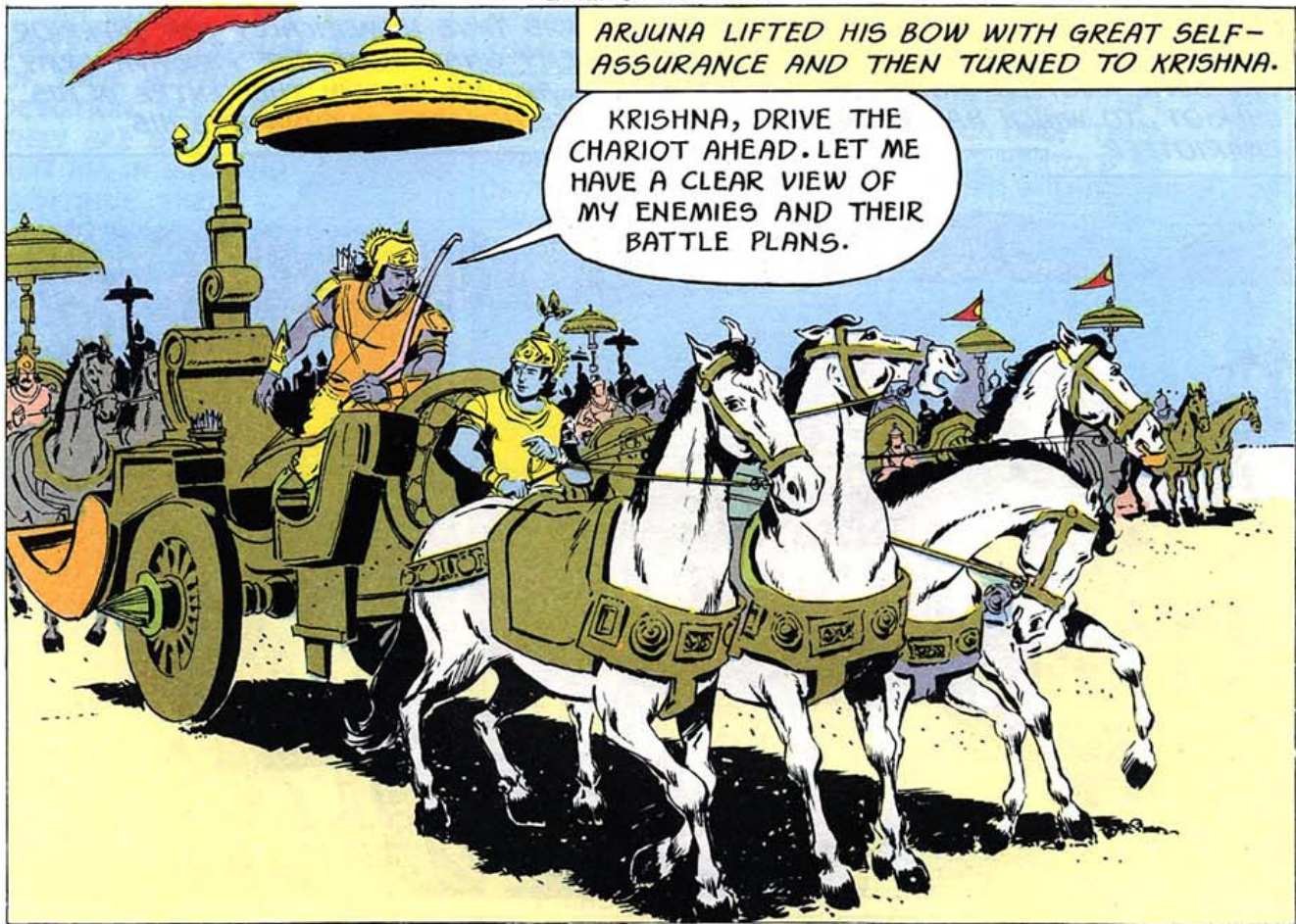


BHEESHMA WAS THE COMMANDER OF THE KAURAVA ARMY. HE BLEW HIS CONCH. THIS WAS A CALL TO HIS WARRIORS TO READY THEMSELVES FOR THE BATTLE.



ON THE OTHER SIDE, KRISHNA AND ARJUNA TOO BLEW THEIR CONCHES. THE AIR WAS RENT WITH THE SOUND OF THE BLOWING OF CONCHES, THE BEATING OF DRUMS, THE CLANK OF WEAPONS, THE TRUMPETING OF ELEPHANTS AND THE NEIGHING OF HORSES.



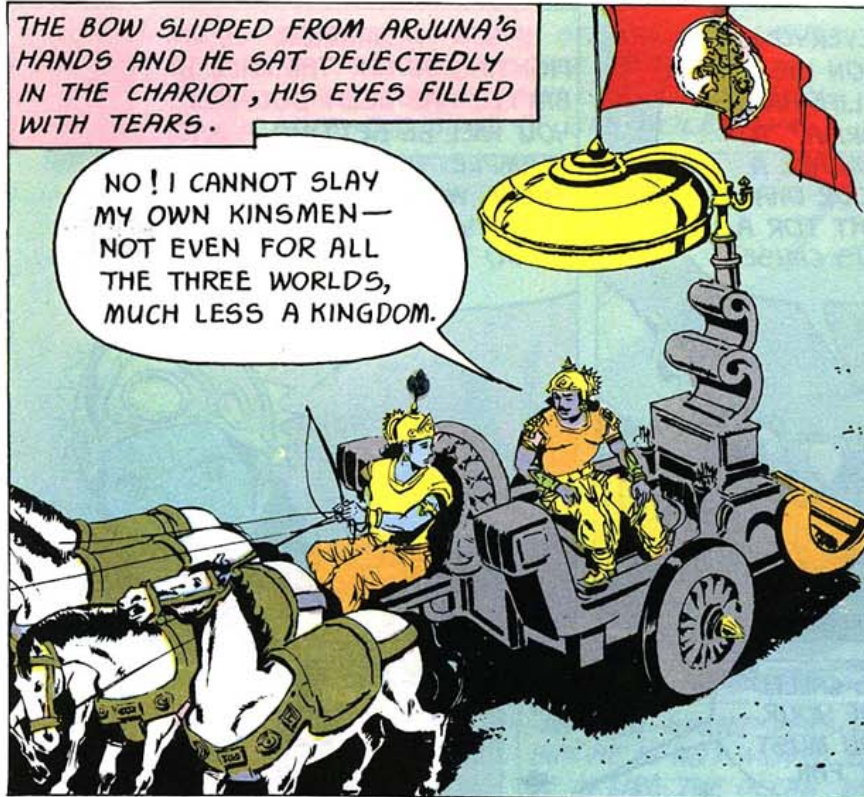


KRISHNA DROVE THE CHARIOT SOME DISTANCE AND THEN CAME TO A HALT IN THE CENTRE OF THE BATTLEFIELD. AS ARJUNA VIEWED THE OPPOSING ARMIES, A SUDDEN CHANGE CAME OVER HIS MIND. GONE WAS HIS SELF-ASSURANCE.



THE BOW SLIPPED FROM ARJUNA'S HANDS AND HE SAT DEJECTEDLY IN THE CHARIOT, HIS EYES FILLED WITH TEARS.

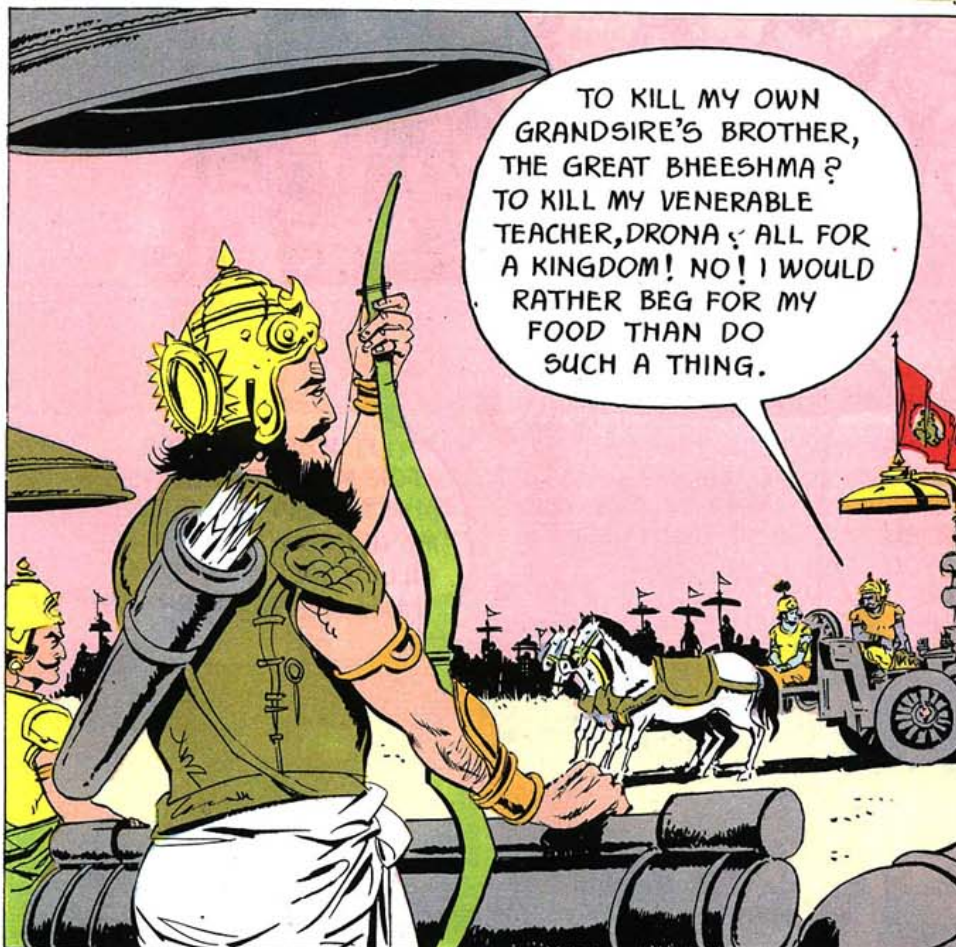
NO! I CANNOT SLAY MY OWN KINSMEN—NOT EVEN FOR ALL THE THREE WORLDS, MUCH LESS A KINGDOM.



THIS IS YOUR HOUR OF TRIAL, ARJUNA! SUCH BASE DESPAIR DOES NOT BECOME YOU. IT IS INAPPROPRIATE. THE CALL TO BATTLE HAS BEEN SOUNDED—ARISE! TAKE UP YOUR ARMS!

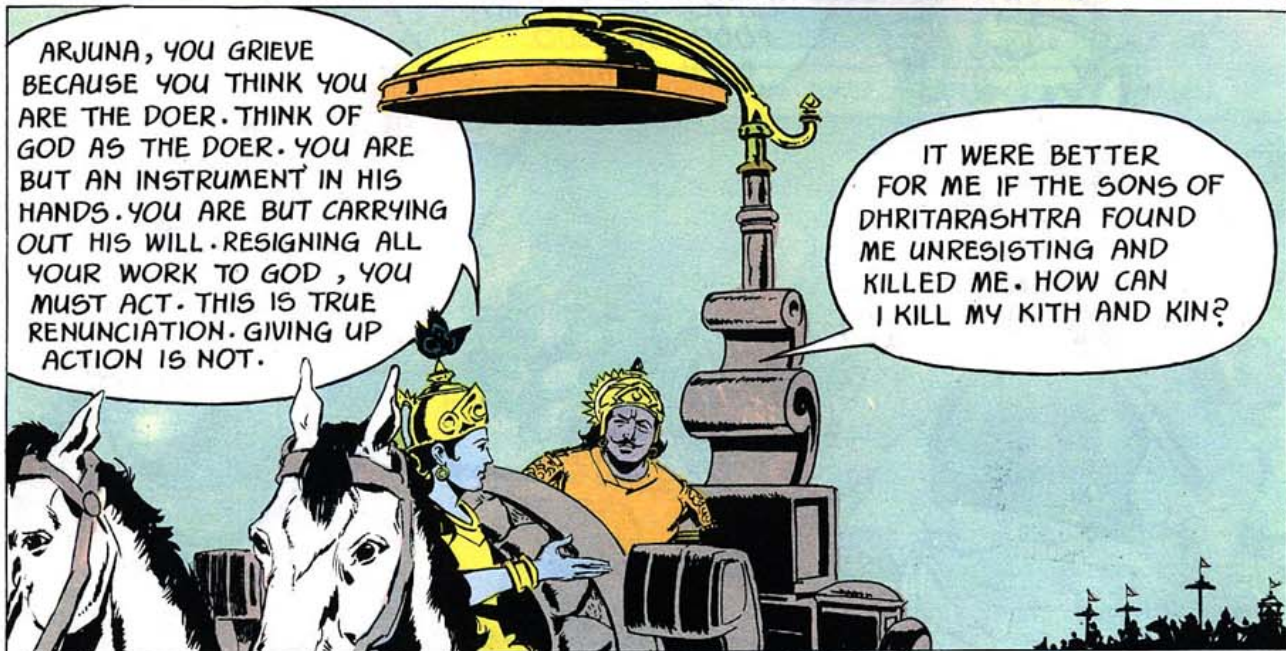
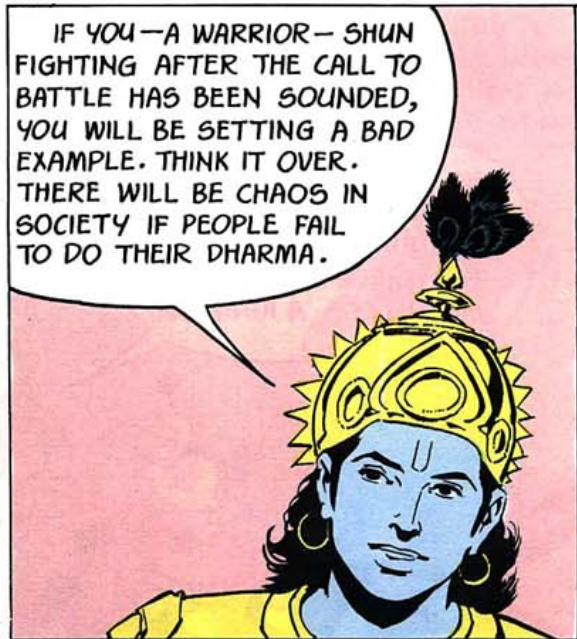


TO KILL MY OWN GRANDSIRE'S BROTHER, THE GREAT BHEESHMA? TO KILL MY VENERABLE TEACHER, DRONA? ALL FOR A KINGDOM! NO! I WOULD RATHER BEG FOR MY FOOD THAN DO SUCH A THING.



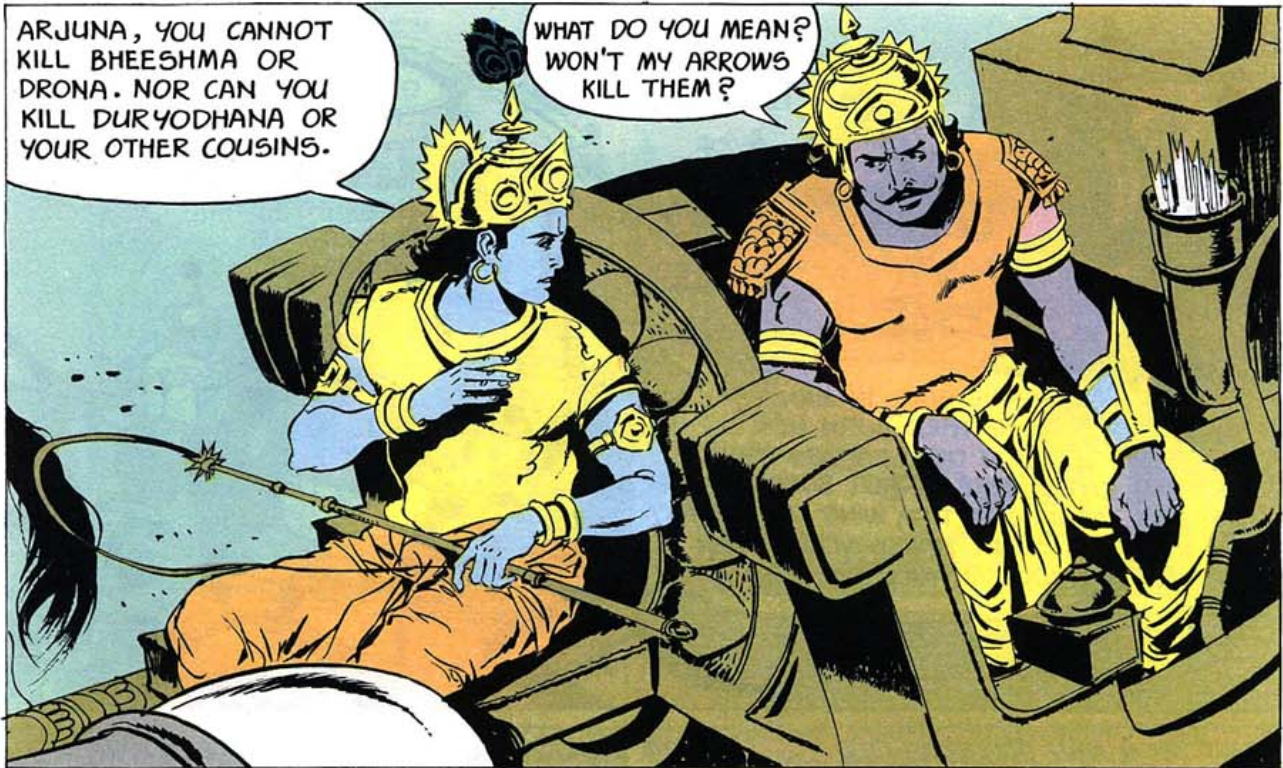
NO, KRISHNA! I CANNOT FIGHT.





ARJUNA, YOU CANNOT KILL BHEESHMA OR DRONA. NOR CAN YOU KILL DURYODHANA OR YOUR OTHER COUSINS.

WHAT DO YOU MEAN? WON'T MY ARROWS KILL THEM?



"IT IS ONLY THE BODY OF MAN THAT IS SUBJECT TO CHANGES LIKE ...

BIRTH...



... CHILDHOOD ...



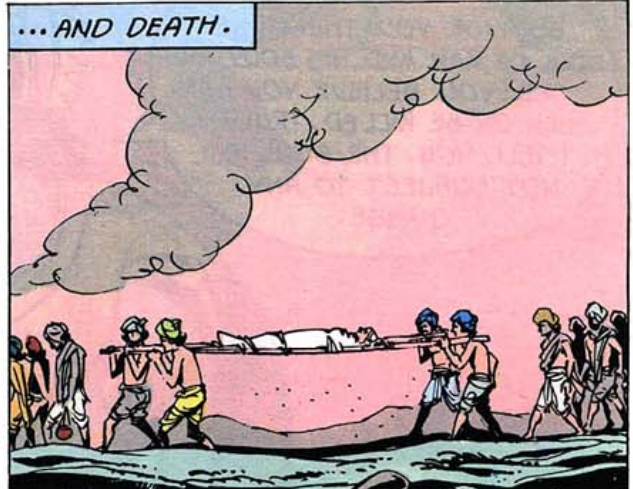
... YOUTH ...

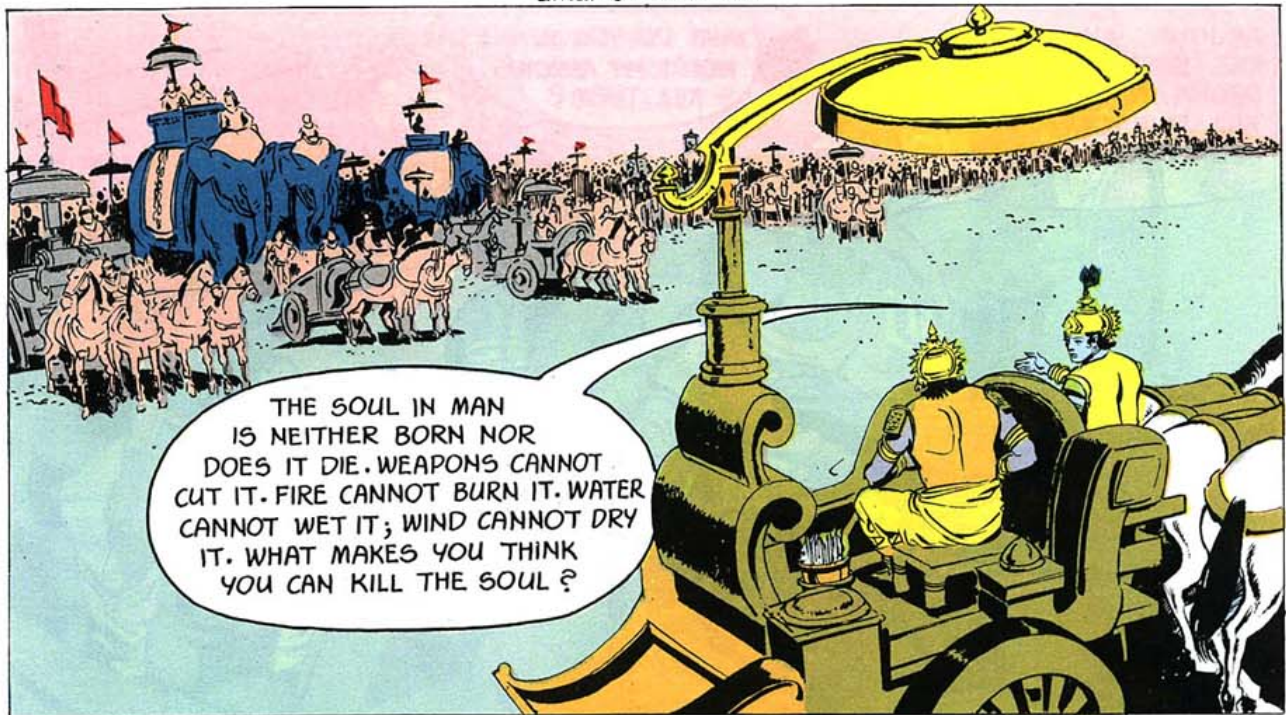


... OLD AGE ...



... AND DEATH.





"JUST AS A MAN DISCARDS OLD CLOTHES AND WEARS NEW ONES...



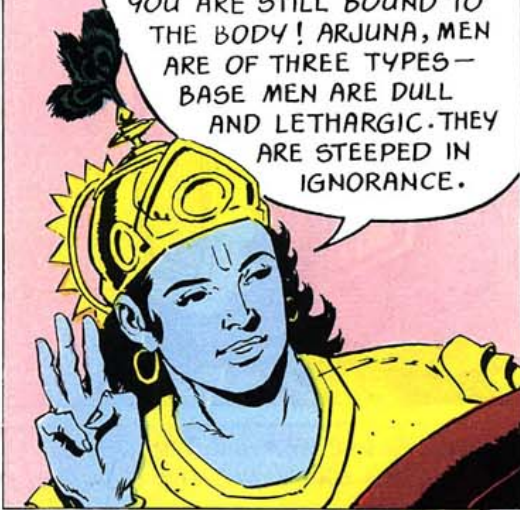
... THE ETERNAL SOUL SHEDS A DEAD BODY...



... AND ENTERS ANOTHER.



THAT IS BECAUSE, EVEN THOUGH YOU ARE NOBLE, YOU ARE STILL BOUND TO THE BODY! ARJUNA, MEN ARE OF THREE TYPES—BASE MEN ARE DULL AND LETHARGIC. THEY ARE STEEPED IN IGNORANCE.



"THE GREEDY ONES ARE EVER ACTIVE, TRYING TO SATISFY THEIR CRAVINGS. THEY ARE PASSIONATE AND RESTLESS."



"THEN THERE ARE THE NOBLE ONES WHO SEEK ENLIGHTENMENT. THEY ARE EVER ENGAGED IN DOING GOOD DEEDS. BUT EVEN THEY ARE BOUND TO THE BODY. YOU ARE NO EXCEPTION."

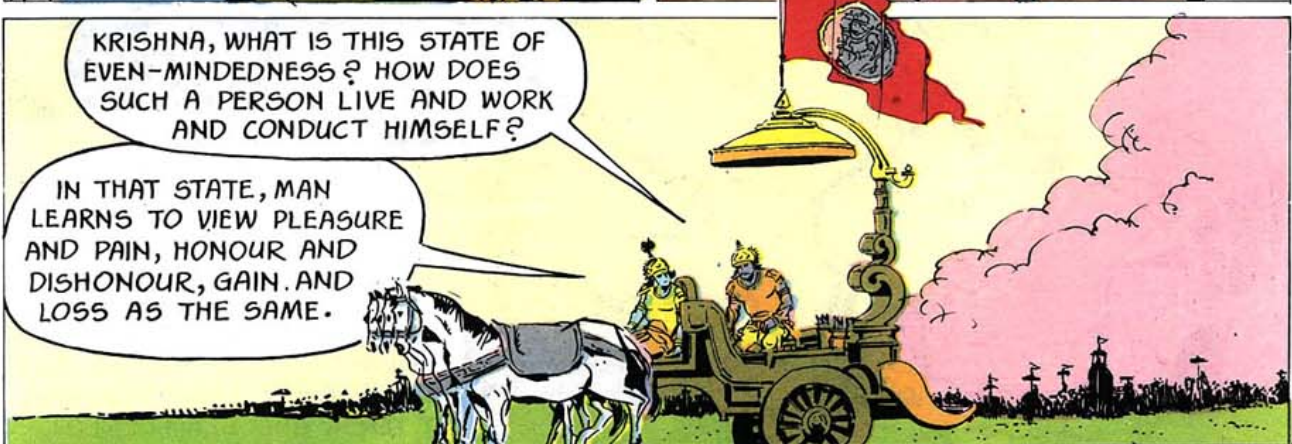


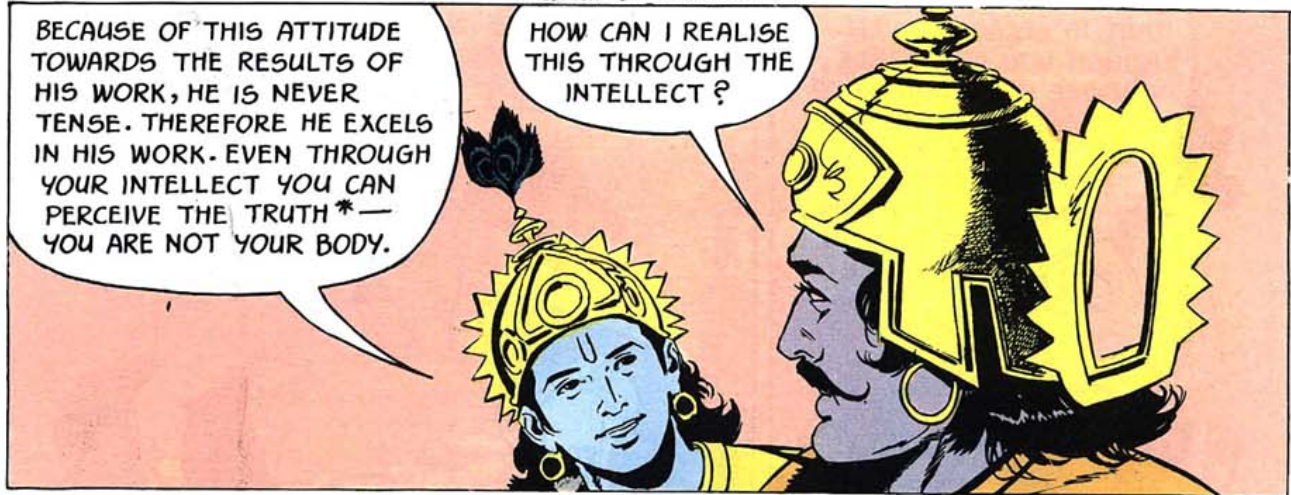
"IT IS ONLY WHEN THE NOBLE ONES RECEIVE ENLIGHTENMENT THAT THE BONDS THAT TIE THE SOUL TO THE BODY ARE CUT AND THEY ATTAIN PERFECT EQUANIMITY OF MIND. THEY BECOME EVEN-MINDED.*"



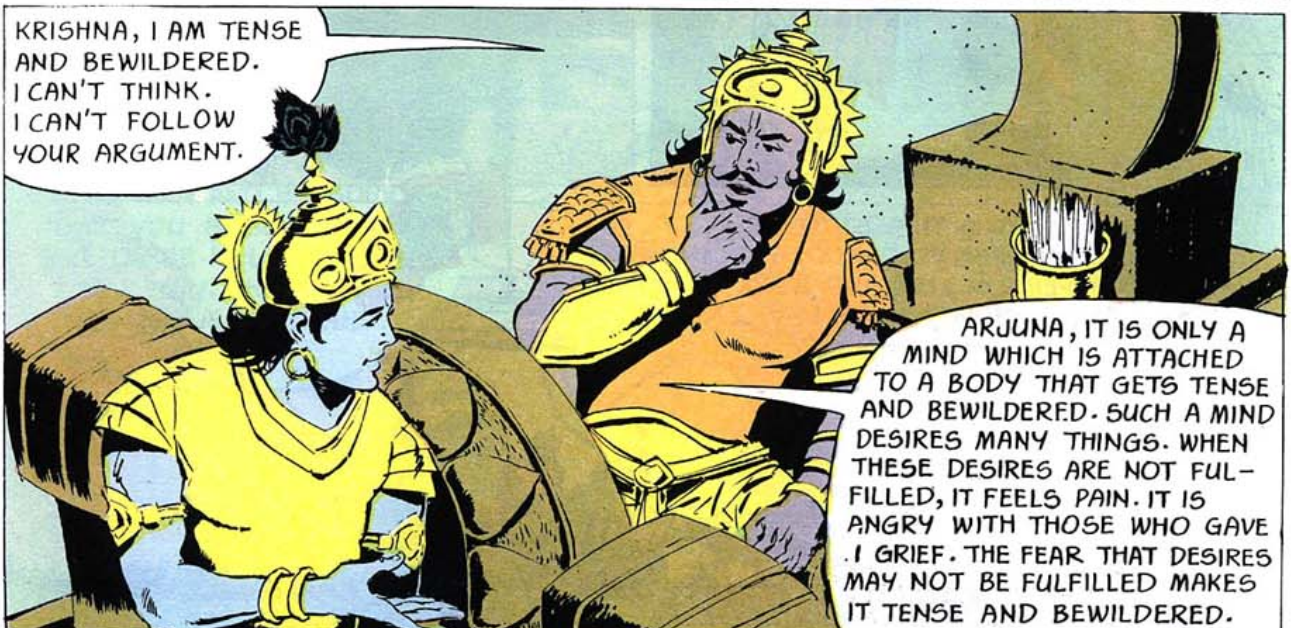
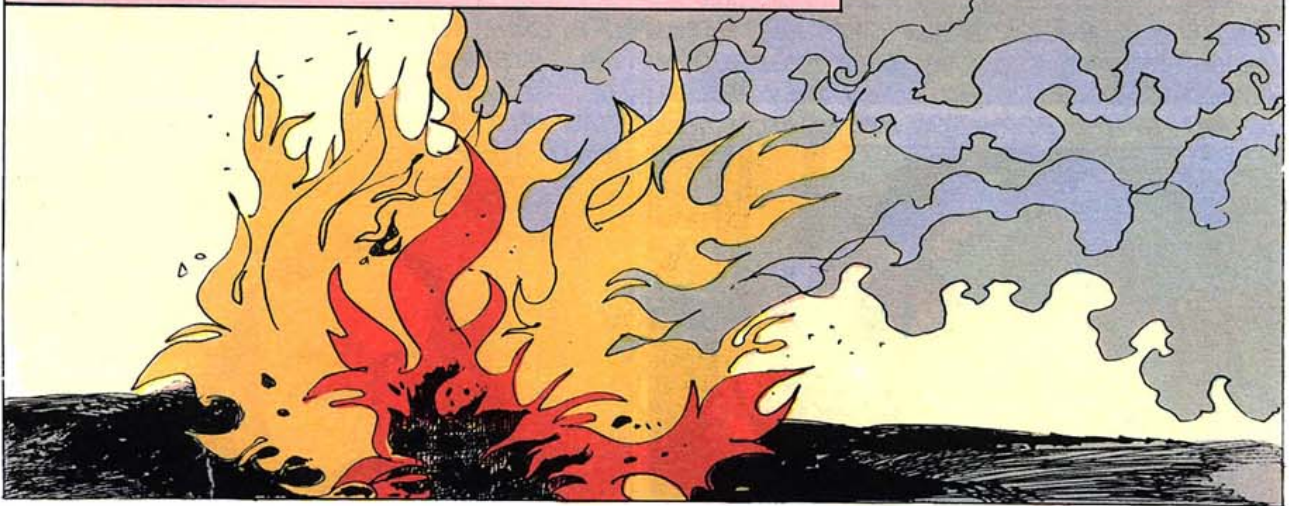
KRISHNA, WHAT IS THIS STATE OF EVEN-MINDEDNESS? HOW DOES SUCH A PERSON LIVE AND WORK AND CONDUCT HIMSELF?

IN THAT STATE, MAN LEARNS TO VIEW PLEASURE AND PAIN, HONOUR AND DISHONOUR, GAIN AND LOSS AS THE SAME.





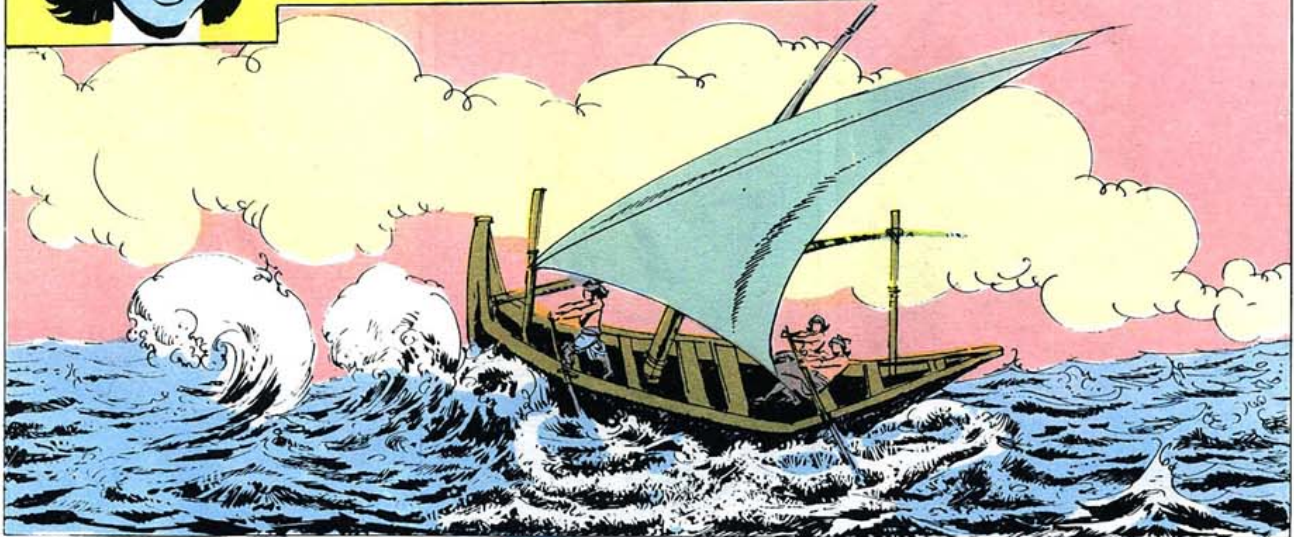
"KNOWLEDGE IS LIKE FIRE. ANYTHING THAT ENTERS FIRE WILL NEVER REMAIN THE SAME. JUST AS FIRE TURNS ITS FUEL INTO ASHES, KNOWLEDGE BURNS AWAY ALL THE BONDS THAT TIE THE IMMORTAL SOUL TO THE MORTAL BODY."



* THIS IS REFERRED TO AS JNANA YOGA. YOGA LITERALLY MEANS UNION AND IS USED TO CONNOTE THE UNION OF THE SOUL WITH THE SUPREME SPIRIT.



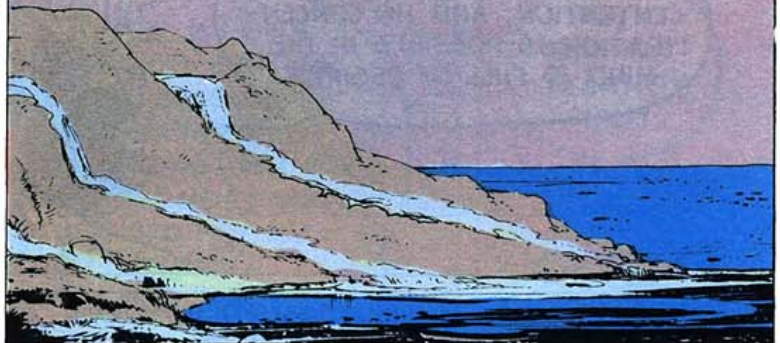
"A BOAT CAN FLOAT STEADILY ON WATER ONLY IN THE ABSENCE OF STRONG WINDS. DESIRES ARE LIKE WINDS. THEY ROCK THE BOAT OF LIFE VIOLENTLY."



"IT IS ONLY WHEN ALL THE DESIRES OF THE HEART ARE ABANDONED THAT THE INTELLECT CAN PERCEIVE REALITY. AND IT IS ONLY AFTER PERCEIVING REALITY THAT A MAN CAN BECOME EVEN-MINDED."



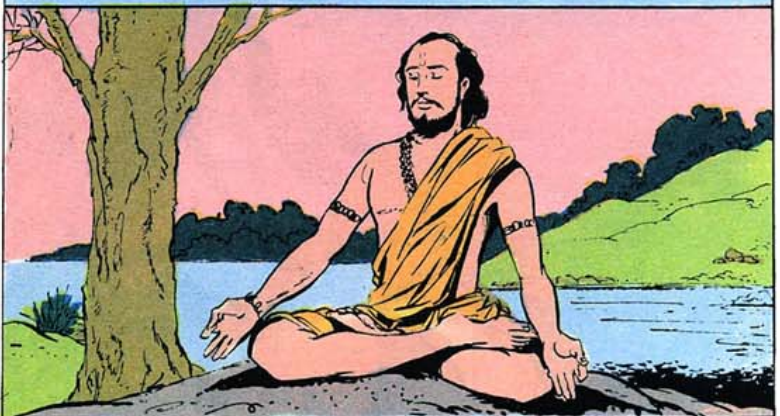
"AN EVEN-MINDED PERSON DOES NOT SHUN ACTION. BUT HE IS NOT MOVED BY THE EFFECTS OF ACTION. HE IS LIKE THE OCEAN WHICH REMAINS UNAFFECTED BY THE POURING IN OF THE WATERS OF MIGHTY RIVERS."



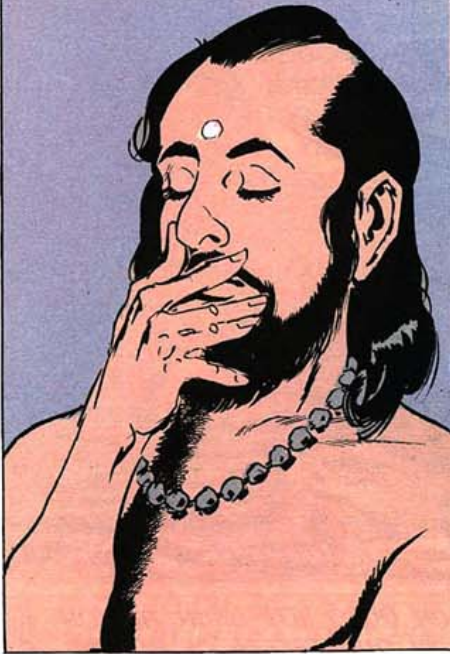
THIS TRANQUILITY OF MIND CAN ALSO BE ACHIEVED BY THE YOGA OF MEDITATION*.



"THE ASPIRANT MUST FIND A QUIET SECLUDED PLACE. THERE HE MUST SIT ON A CLEAN SPOT AND HOLDING HIS HEAD, NECK AND BODY ERECT, HE MUST MEDITATE."



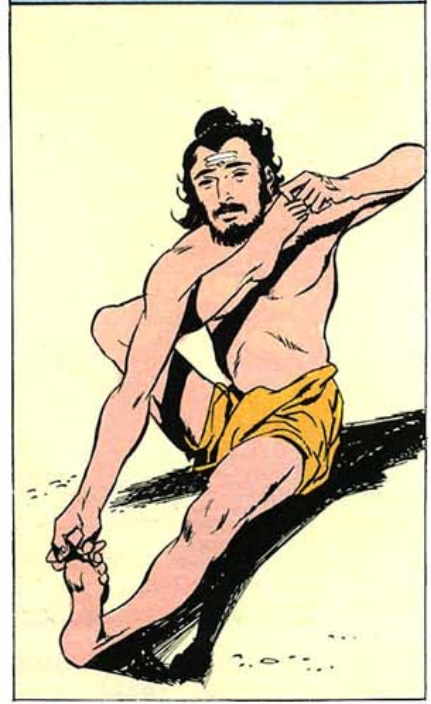
"CONTROL OF BREATH..."



"...EATING OF THE RIGHT FOOD AND..."



"...YOGIC EXERCISES HELP..."



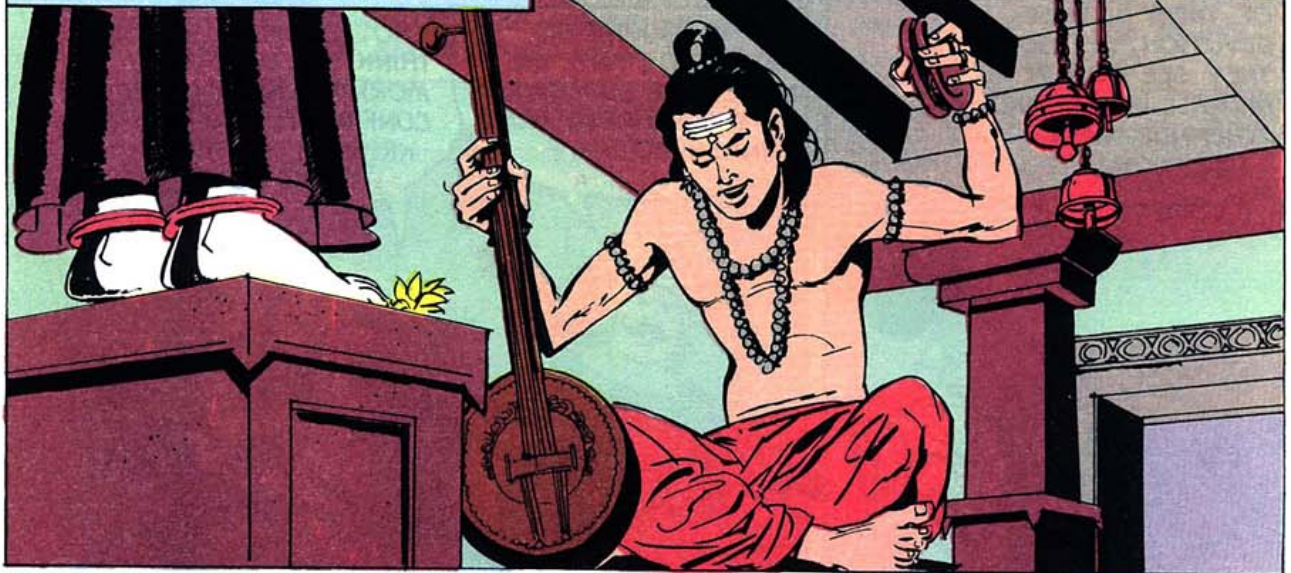
... BUT NO MEDITATION IS POSSIBLE WITHOUT CONCENTRATION. AND NO CONCENTRATION IS POSSIBLE IF THE MIND IS FULL OF DESIRES.



"THEREFORE THE YOGI SHOULD TRY TO WITHDRAW THE MIND FROM WORLDLY THINGS AND MAKE IT DWELL ON THE SELF."



"TO PERCEIVE THE TRUTH THROUGH THE INTELLECT IS DIFFICULT. THE YOGA OF MEDITATION IS ALSO DIFFICULT. THE YOGA OF DEVOTION—WORSHIP, ADORATION, PRAYER, SURRENDERING YOURSELF TO THE WILL OF GOD—IS THE SIMPLEST WAY BY WHICH YOU CAN CUT THE TIES THAT BIND THE SOUL TO THE BODY.



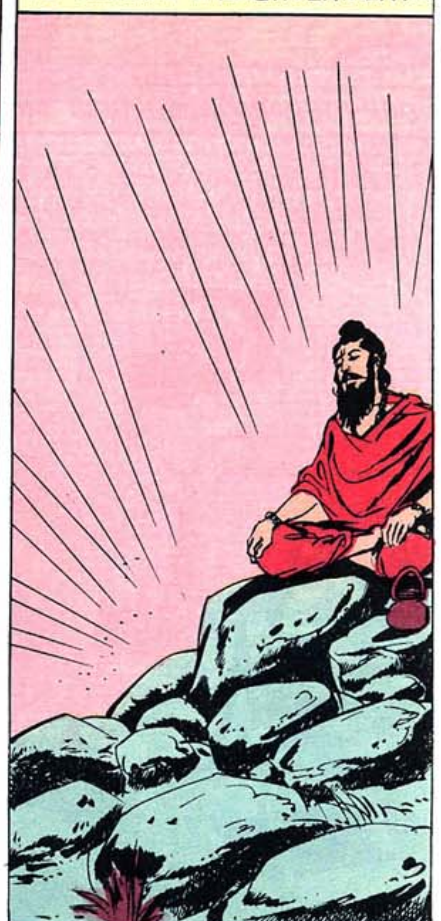
"THERE ARE FOUR TYPES OF DEVOTEES. THERE ARE THOSE WHO WORSHIP GOD WHEN IN DISTRESS.



"THERE ARE THOSE WHO WORSHIP GOD FOR THE SAKE OF MATERIAL GAIN.



"THERE ARE THE NOBLE ONES WHO WORSHIP GOD ONLY TO RECEIVE ENLIGHTENMENT...



* BHAKTI YOGA. ANYONE WHO HAS PERCEIVED THE SELF THROUGH THE INTELLECT CANNOT HELP ADORING THE SELF. THEREFORE THE YOGA OF BHAKTI OR DEVOTION IS NOT INCOMPATIBLE WITH THE YOGA OF INTELLECT.

...AND FINALLY A FEW NOBLE ONES, BECAUSE OF THEIR INTENSE DEVOTION, SEE GOD. THEY SEE GOD IN ALL AND ALL IN GOD AND CONTINUE THEIR DEVOTION.



MEANWHILE, ARJUNA'S APATHY AND DESPAIR HAD CAST A GLOOM ON THE PANDAVA ARMY.

WHY IS ARJUNA SO DEJECTED? HAS THE NUMERICAL SUPERIORITY OF THE KAURAVA ARMY UNNERVED HIM?

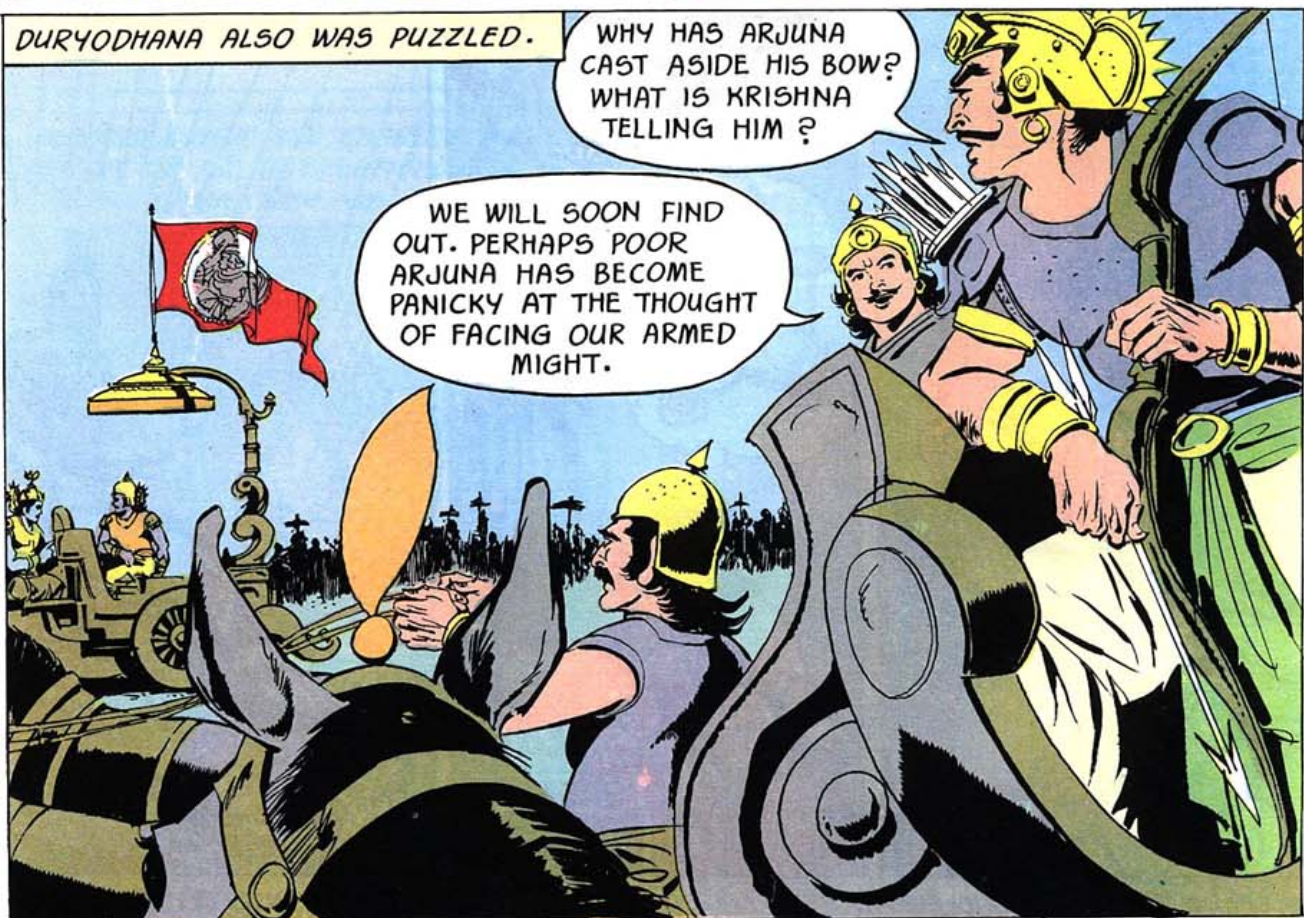
NO, BHEEMA. I DON'T THINK SO. ONLY THIS MORNING HE TOLD ME CONFIDENTLY THAT WHERE KRISHNA IS, THERE IS VICTORY.



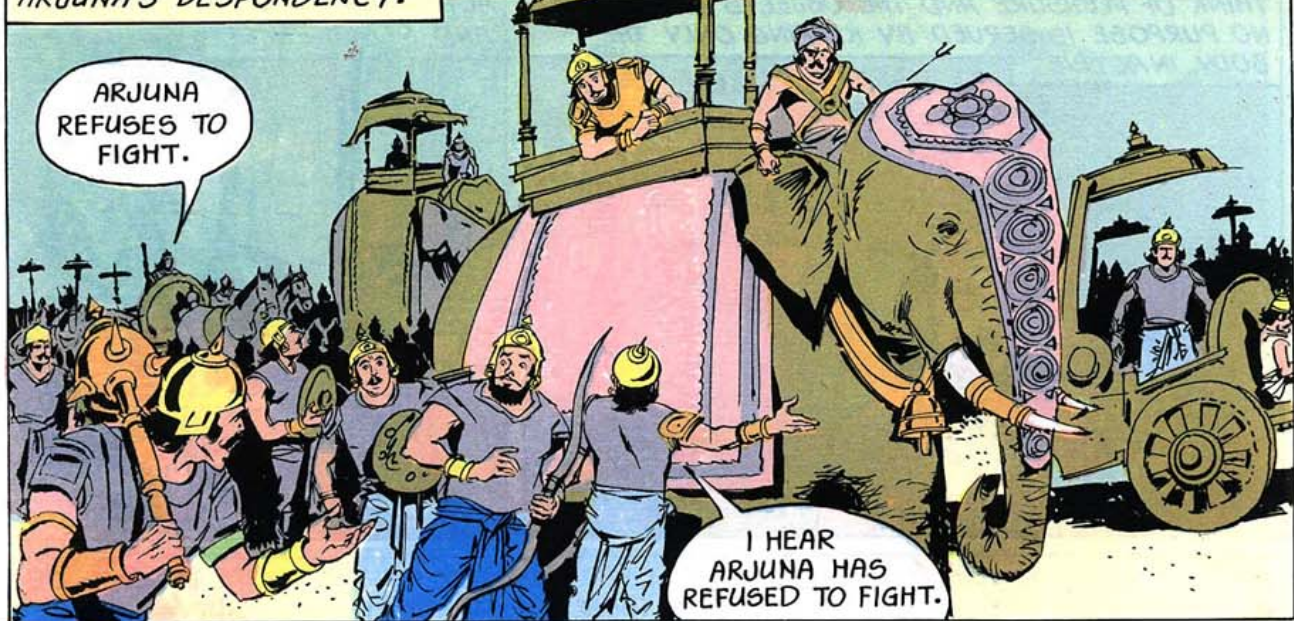
DURYODHANA ALSO WAS PUZZLED.

WHY HAS ARJUNA CAST ASIDE HIS BOW? WHAT IS KRISHNA TELLING HIM?

WE WILL SOON FIND OUT. PERHAPS POOR ARJUNA HAS BECOME PANICKY AT THE THOUGHT OF FACING OUR ARMED MIGHT.



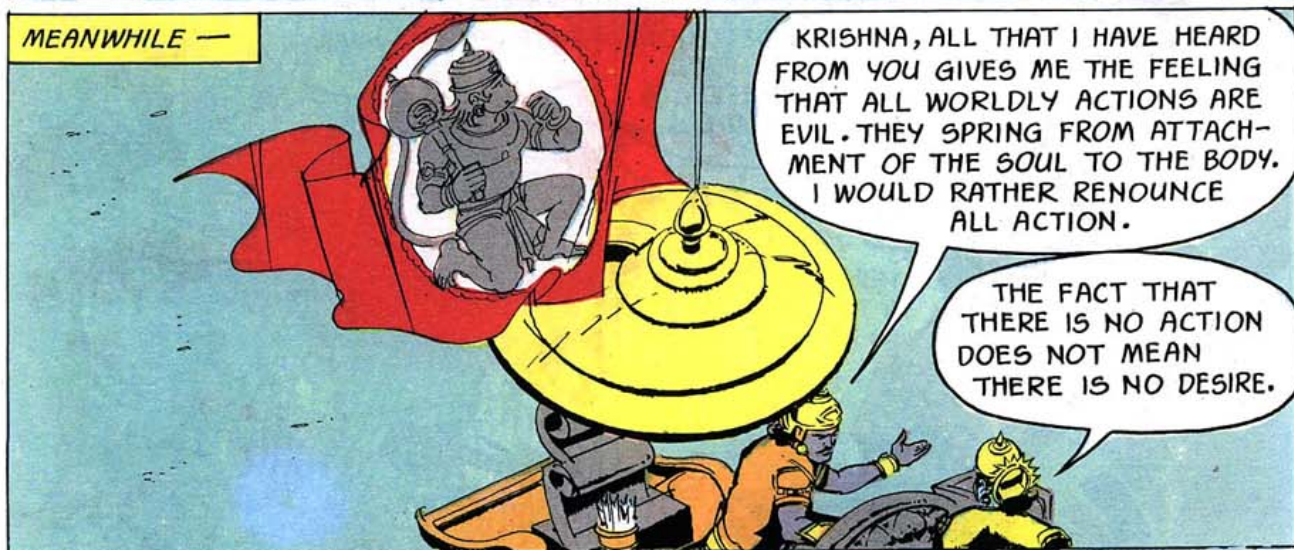
THE KAURAVAS SOON LEARNT THROUGH ONE OF THEIR MESSENGERS ABOUT ARJUNA'S DESPONDENCY.



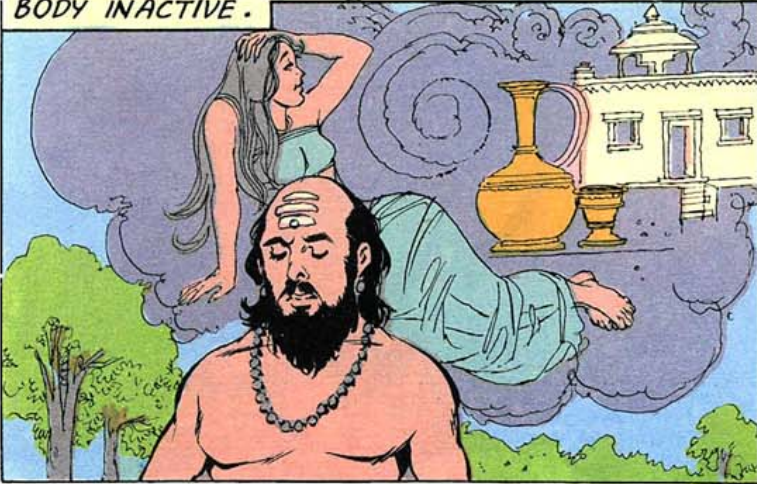
DURYODHANA WAS ELATED.



MEANWHILE —



"A MAN SITTING IN SOLITUDE MAY CONTINUE TO THINK OF PLEASURE AND THE OBJECTS OF PLEASURE. NO PURPOSE IS SERVED BY KEEPING ONLY THE BODY INACTIVE."



"BESIDES, MEN OFTEN SHUN ACTION BECAUSE OF LETHARGY AND NEGLIGENCE."



ACT YOU MUST, ARJUNA. NO ONE INDEED, CAN KEEP ALOOF FROM ACTION. EVEN THE SURVIVAL OF THE BODY CALLS FOR ACTION.

BUT KRISHNA, BECAUSE OF MY ACTION OR THOSE OF OTHERS, I SOMETIMES FEEL HAPPY, SOMETIMES MISERABLE, SOMETIMES ANGRY AND EVEN TENSE.



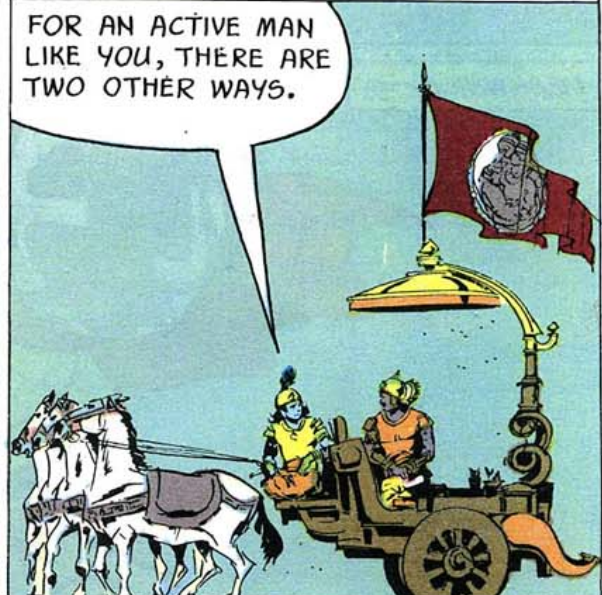
THESE ARE THE USUAL EFFECTS OF ACTION. BUT THERE ARE A NUMBER OF WAYS BY WHICH YOU CAN ACT AND YET BE FREE.

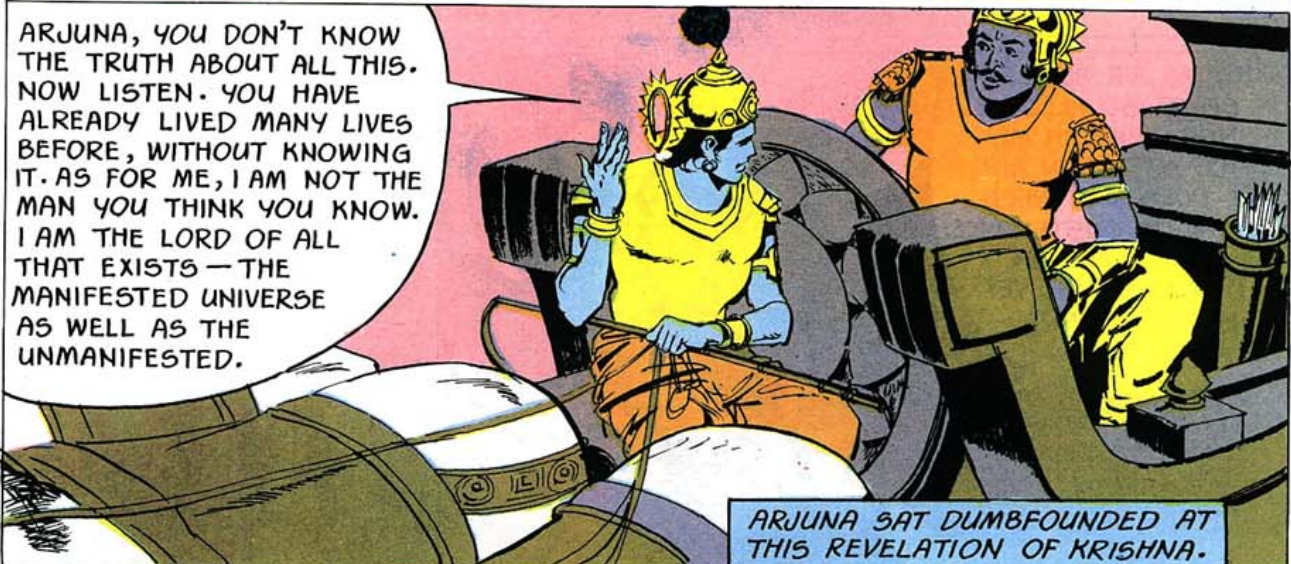
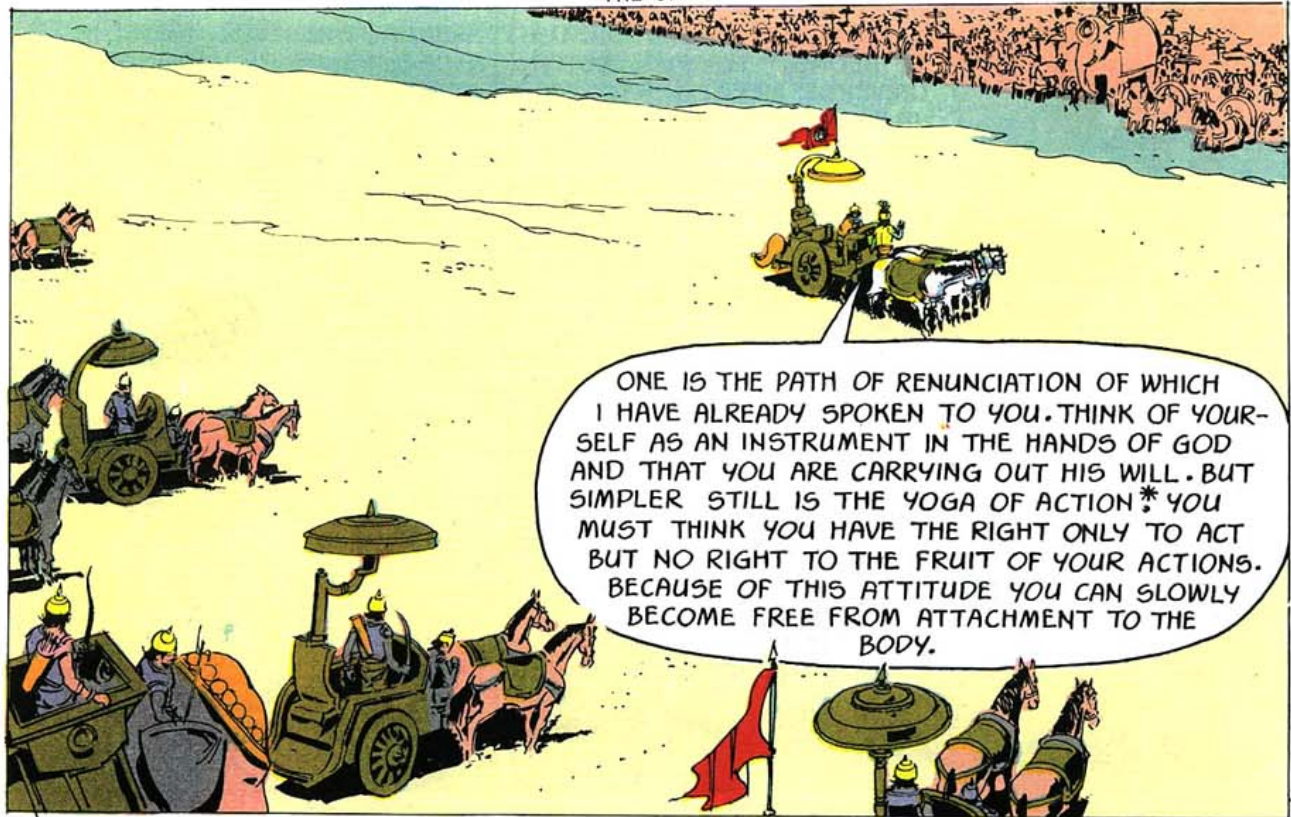


BY YOGA OF INTELLECT, MEDITATION AND DEVOTION, YOU CAN BE FREE FROM THE EFFECTS OF ACTION.



FOR AN ACTIVE MAN LIKE YOU, THERE ARE TWO OTHER WAYS.



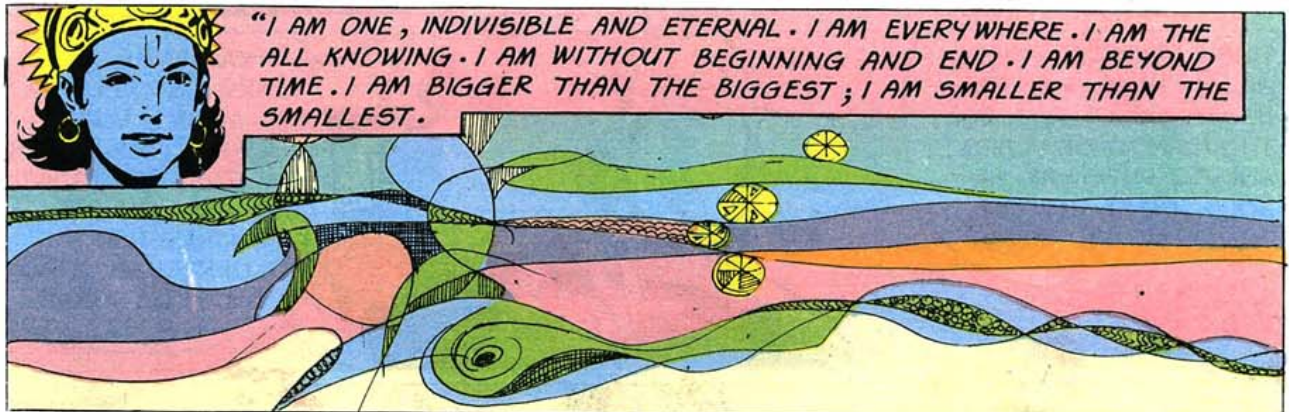




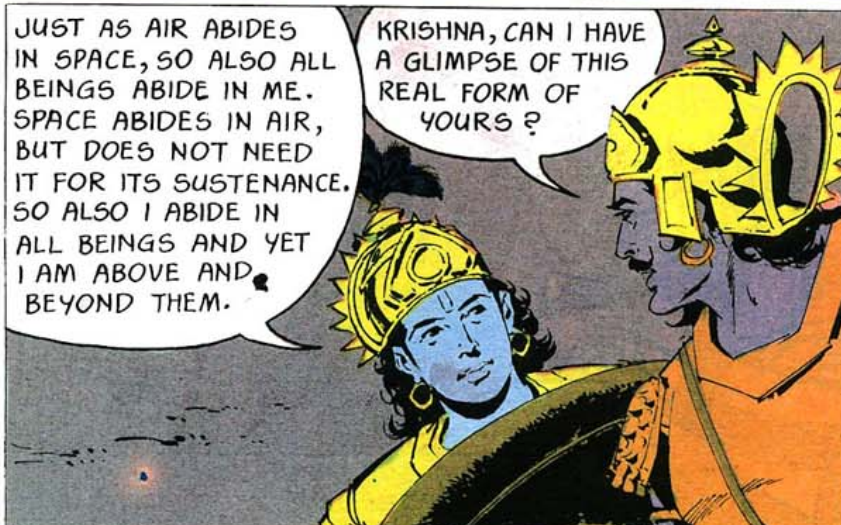
AT THE END OF THOUSANDS OF AEONS,* THE MANIFESTED UNIVERSE MERGES INTO THE UNMANIFESTED. AGAIN IT SPRINGS FORTH FROM THERE AFTER THOUSANDS OF AEONS. I PERVADE THE MANIFESTED AS WELL AS THE UNMANIFESTED UNIVERSE AND AM SUBTLER THAN BOTH.



ARJUNA, WHENEVER THERE IS A DECLINE OF RIGHTEOUSNESS AND A RISE OF UNRIGHTEOUSNESS, I INCARNATE ON THIS EARTH TO PROTECT THE GOOD AND TO DESTROY THE EVIL.



"I AM ONE, INDIVISIBLE AND ETERNAL. I AM EVERYWHERE. I AM THE ALL KNOWING. I AM WITHOUT BEGINNING AND END. I AM BEYOND TIME. I AM BIGGER THAN THE BIGGEST; I AM SMALLER THAN THE SMALLEST.



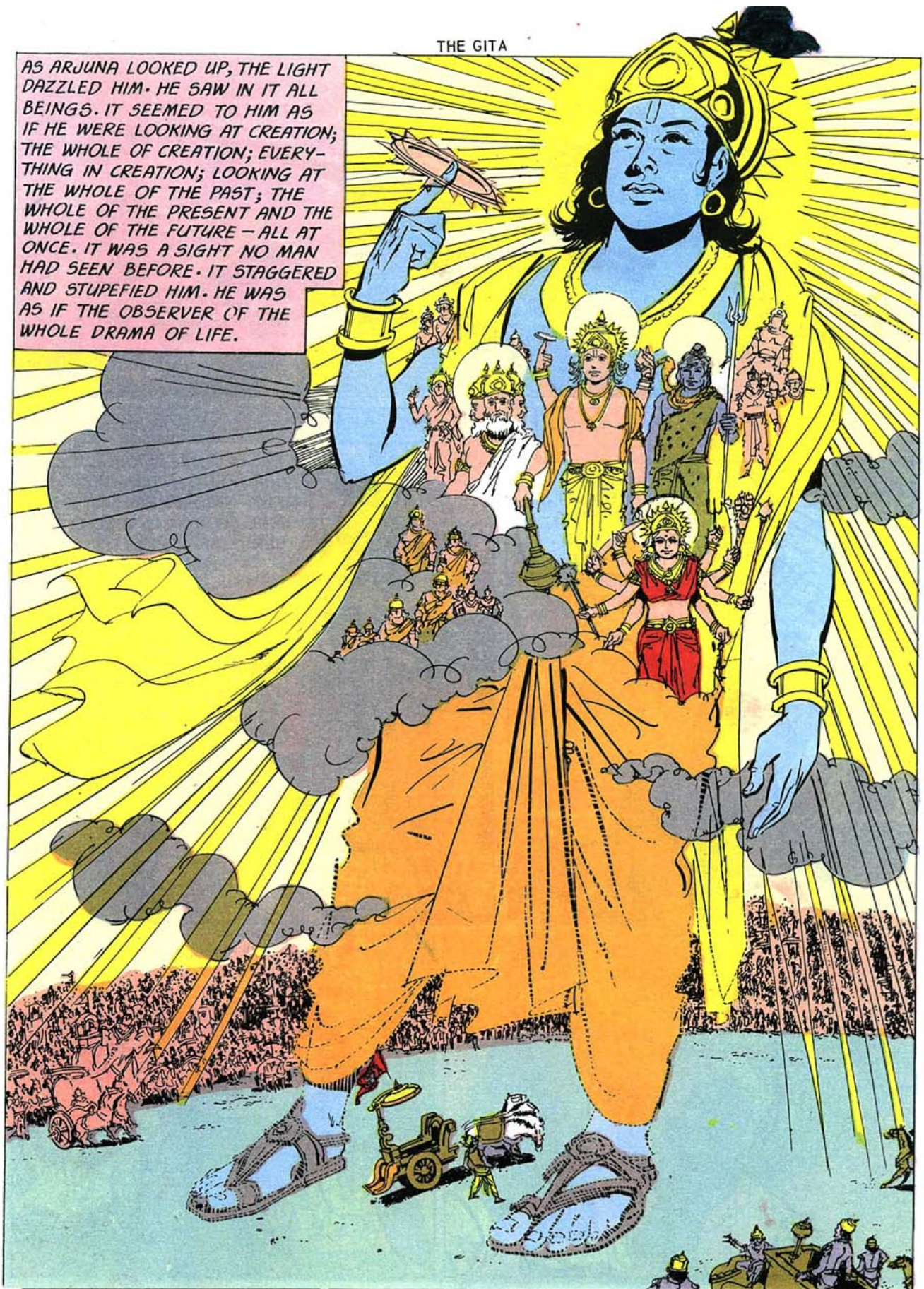
JUST AS AIR ABIDES IN SPACE, SO ALSO ALL BEINGS ABIDE IN ME. SPACE ABIDES IN AIR, BUT DOES NOT NEED IT FOR ITS SUSTENANCE. SO ALSO I ABIDE IN ALL BEINGS AND YET I AM ABOVE AND BEYOND THEM.

KRISHNA, CAN I HAVE A GLIMPSE OF THIS REAL FORM OF YOURS?

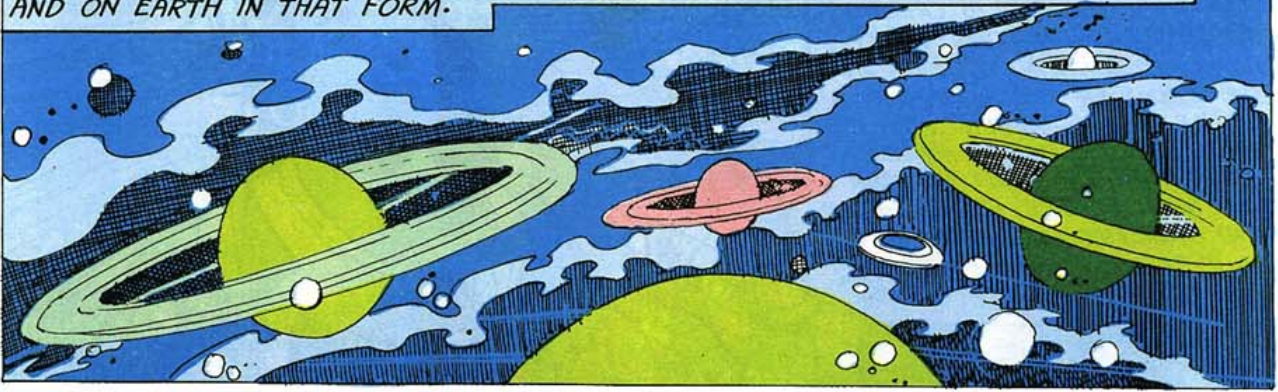


IT IS A FORM YOU CANNOT SEE WITH ORDINARY NAKED EYES. YOU NEED DIVINE VISION. I BESTOW IT ON YOU.

AS ARJUNA LOOKED UP, THE LIGHT DAZZLED HIM. HE SAW IN IT ALL BEINGS. IT SEEMED TO HIM AS IF HE WERE LOOKING AT CREATION; THE WHOLE OF CREATION; EVERYTHING IN CREATION; LOOKING AT THE WHOLE OF THE PAST; THE WHOLE OF THE PRESENT AND THE WHOLE OF THE FUTURE - ALL AT ONCE. IT WAS A SIGHT NO MAN HAD SEEN BEFORE. IT STAGGERED AND STUPEFIED HIM. HE WAS AS IF THE OBSERVER OF THE WHOLE DRAMA OF LIFE.



HE ALSO SAW THE TWELVE SUNS, THE MOON AND THE STARS. IT WAS AN ENDLESS PANORAMA. IF THERE WERE ANY LIMITATIONS, THEY WERE NOT IN THE FORM THAT HE BEHELD, BUT IN THE VIEWER — IN HIMSELF. HE SAW ALL CREATURES ON HEAVEN AND ON EARTH IN THAT FORM.

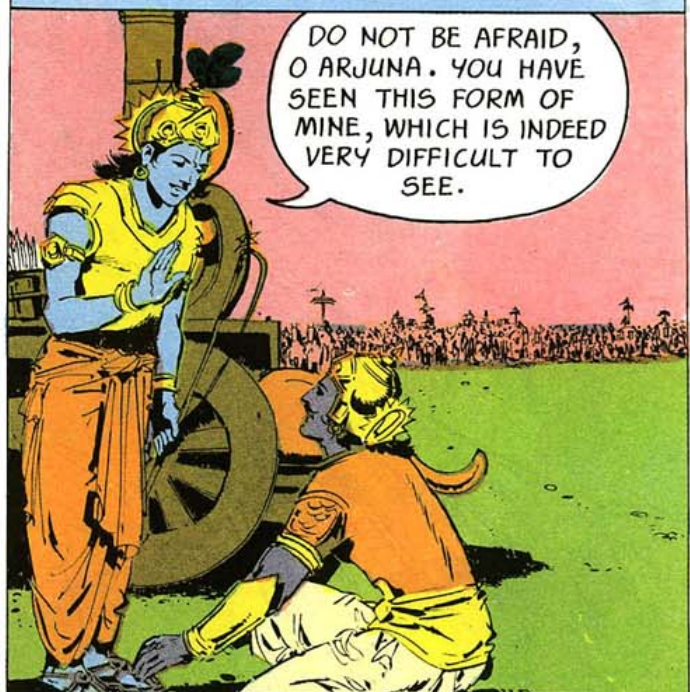


ARJUNA, STRUCK WITH AMAZEMENT, BOWED BEFORE THE LORD.



I SEE YOU, INFINITE AND OMNIPRESENT. YOU ARE BEGINNING-LESS AND ENDLESS. IN YOU THE WHOLE UNIVERSE ABIDES. SALUTATIONS TO YOU.

THE LORD THEN ASSUMED HIS NORMAL FORM.



DO NOT BE AFRAID, O ARJUNA. YOU HAVE SEEN THIS FORM OF MINE, WHICH IS INDEED VERY DIFFICULT TO SEE.

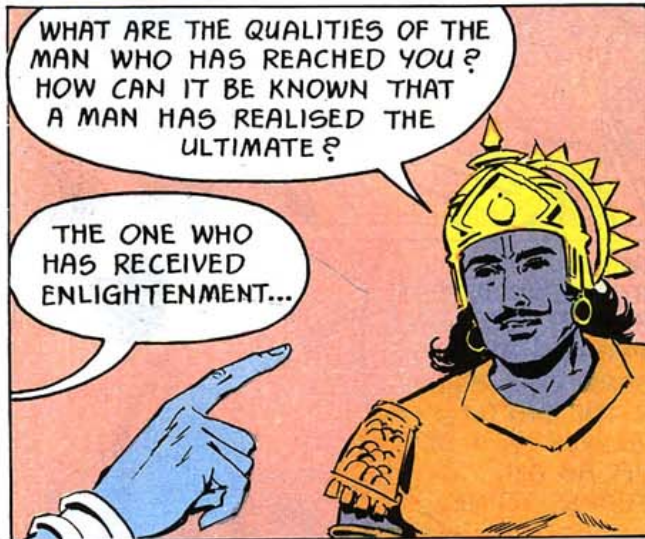
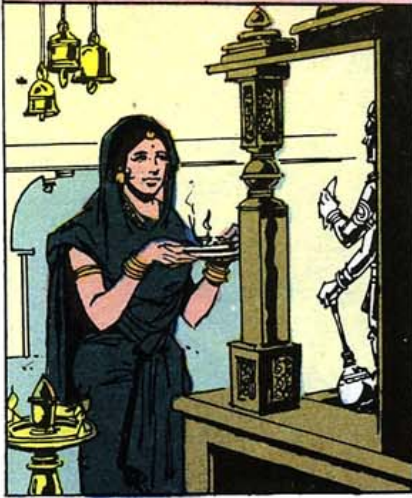
IF YOU ARE PERPLEXED BY THE MANY CONFLICTING THEORIES THAT YOU HAVE HEARD, ABANDONING ALL, SEEK REFUGE IN ME.



HE WHO WORKS FOR ME, HE WHO LOOKS UPON ME AS HIS GOAL, AND HE WHO WORSHIPS ME, SOON BECOMES FREE FROM ATTACHMENT TO THE BODY AND COMES TO ME.

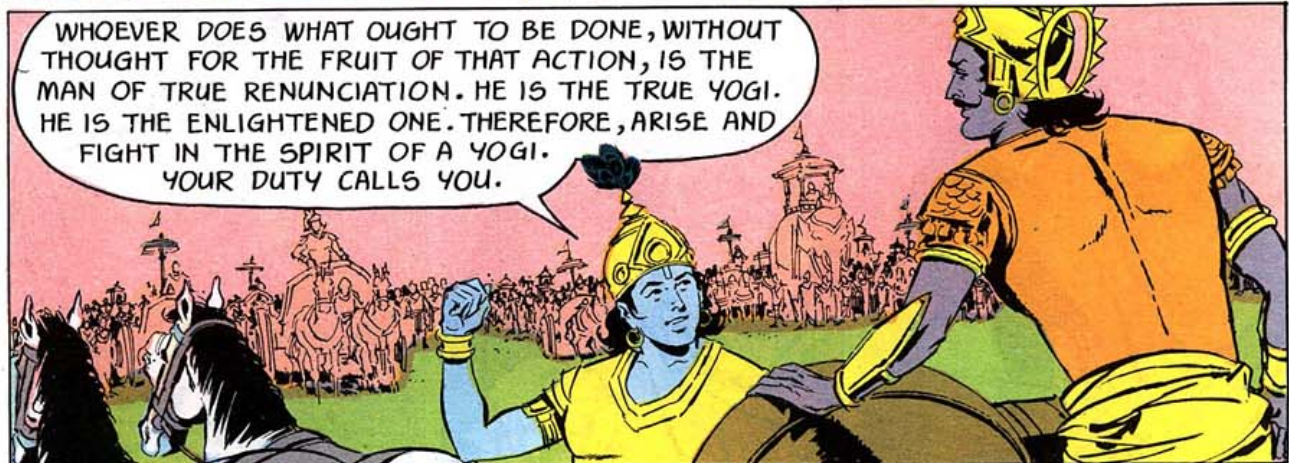
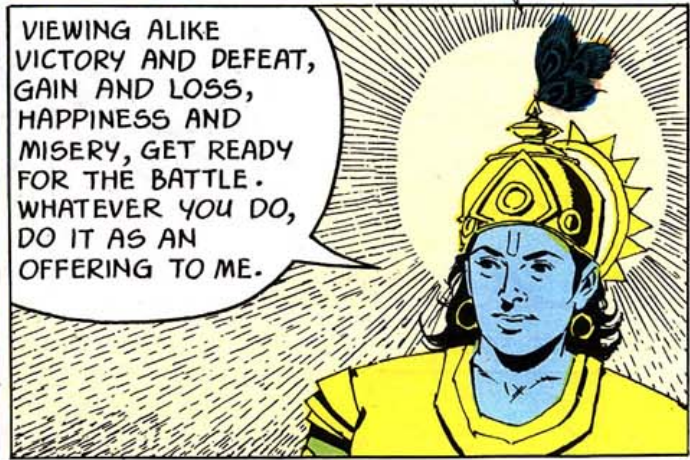
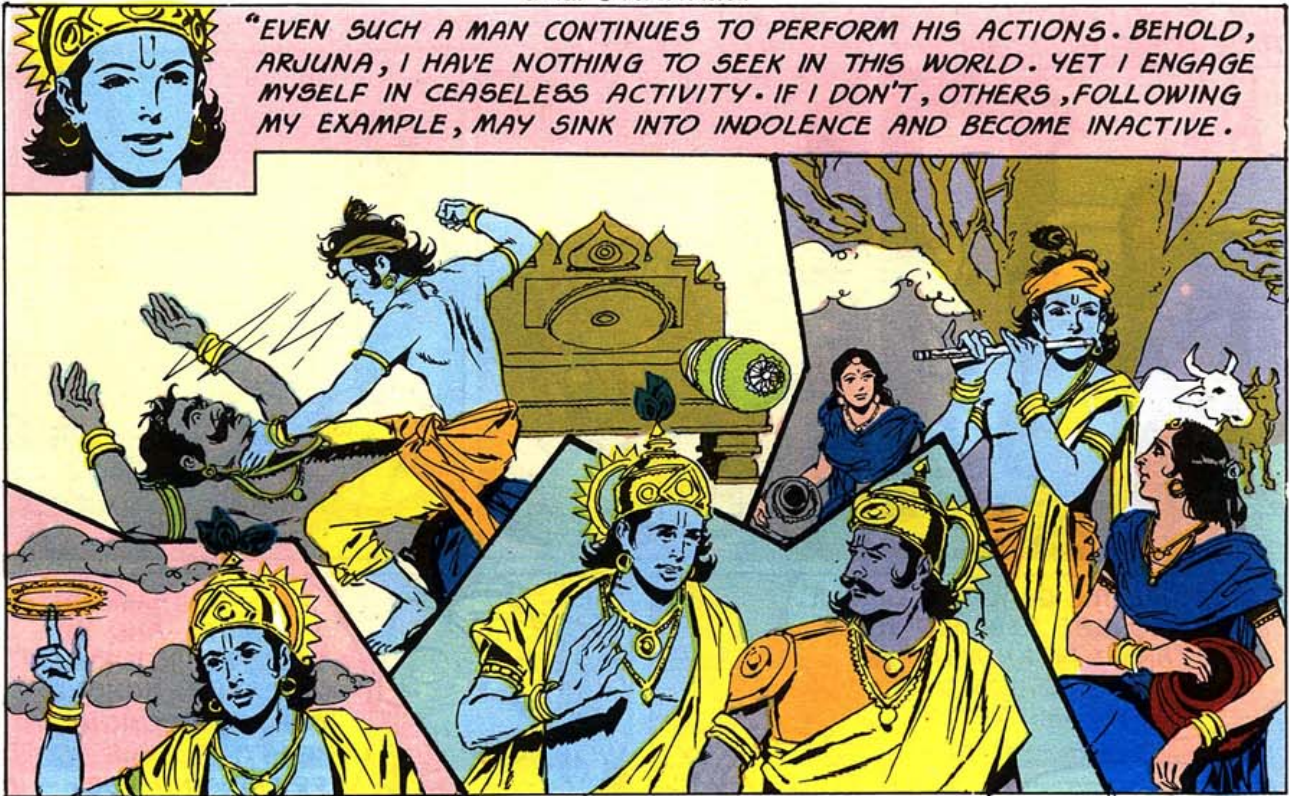


"MEN OF DIFFERENT FAITHS WORSHIP ME IN DIFFERENT FORMS FOR THE FULFILMENT OF THEIR DESIRES. ULTIMATELY, THEY ALL COME TO ME."



"A PIECE OF GOLD, A CLOD AND A STONE ARE THE SAME TO HIM."



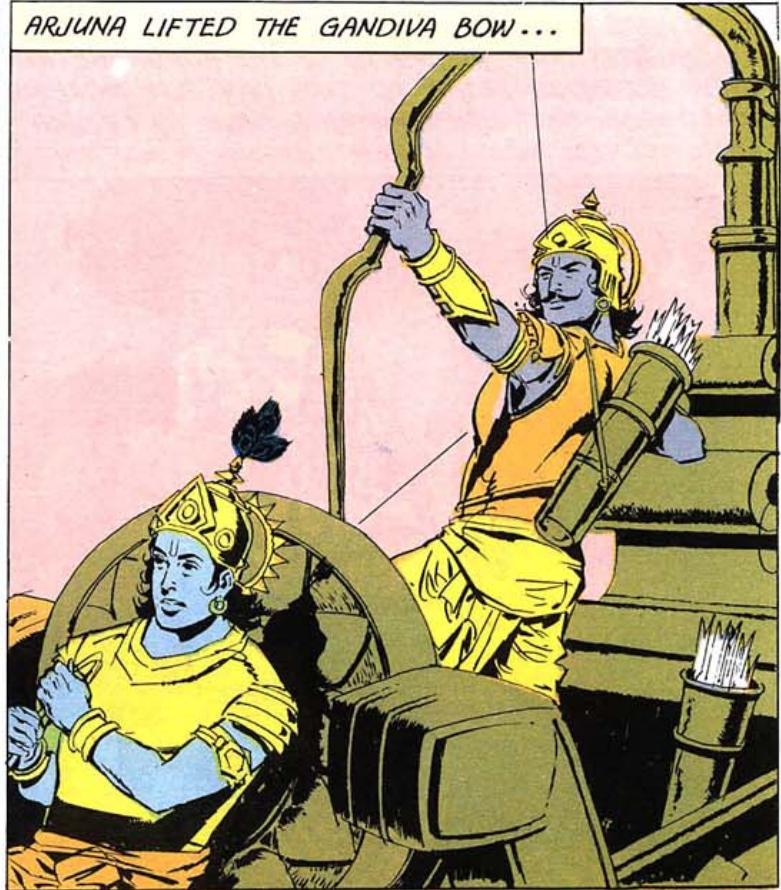


ARJUNA NOW SAW CLEARLY WHERE HIS DUTY LAY.

LORD, I STAND HERE WITH ALL MY DOUBTS CLEARED. I WILL DO AS YOU BID.



ARJUNA LIFTED THE GANDIVA BOW...



...AND ITS TWANG WAS HEARD AS FAR AS WHERE YUDHISHTHIRA STOOD.

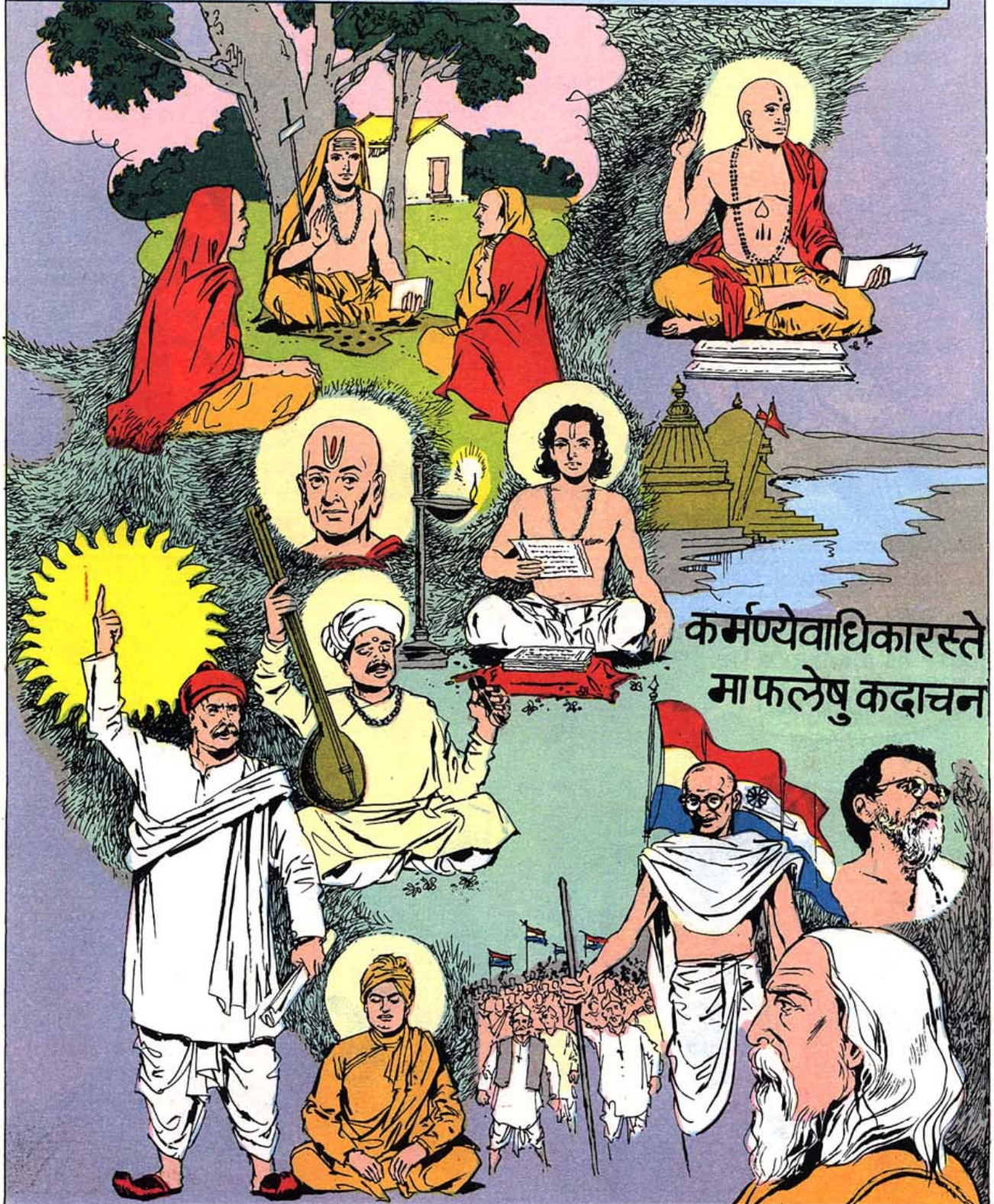
VICTORY BE TO KRISHNA! ARJUNA WILL DO HIS DUTY AS A WARRIOR! HE HAS RESOLVED TO FIGHT! ALL IS WELL.

ARJUNA HAS TAKEN UP ARMS!

ARJUNA HAS RISEN TO FIGHT!



GREAT WAS THE BATTLE THAT FOLLOWED, IN WHICH THE KAURAVAS WERE TOTALLY ANNIHILATED. THE INCIDENTS OF THE KURUKSHETRA BATTLE ARE RECOUNTED IN ALL THEIR GLORIOUS DETAIL TO THIS DAY. BUT MORE MEMORABLE STILL WAS THE DISCOURSE THAT LORD KRISHNA GAVE TO ARJUNA, WHICH HAS INSTRUCTED, ENLIGHTENED AND INSPIRED INDIANS DOWN THE AGES.





Amar Chitra Katha is a collection of illustrated classics that retell stories from Indian mythology, history, folktale and legend, through the fascinating medium of comics. Over 400 titles have been published in the Amar Chitra Katha comic series that are approved by parents, appreciated by children and accepted by schools.



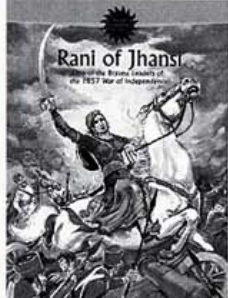
Mythology

- | | | |
|---------------------|----------------------|----------------------------|
| 501 Krishna | 525 Tales of Arjuna | 570 Dasharatha |
| 502 Hanuman | 531 Karna | 571 Dhruva and Ashtavakra |
| 510 Buddha | 533 Abhimanyu | 572 Ancestors of Rama |
| 511 Savitri | 547 Garuda | 589 Krishna and Shishupala |
| 512 Tales of Vishnu | 565 Drona | 592 Ghatotkacha |
| 520 Tales of Narada | 566 Surya | 612 Urvasi |
| 524 Indra and Shibi | 567 Indra and Shachi | 663 Aniruddha |



Folktales

- | | | |
|------------------------------------|-----------------------------|--------------------------|
| 507 Nala Damayanti | 558 Birbal the Clever | 607 A Bag of Gold Coins |
| 523 Raman of Tenali | 559 Birbal the Just | 621 Udayana |
| 543 Jataka Tales: Monkey Stories | 578 Kesari the Flying Thief | 625 Battle of Wits |
| 553 Jataka Tales: Jackal Stories | 580 Inimitable Birbal | 659 Devi Choudhurani |
| 554 Jataka Tales: Elephant Stories | 581 Raman the Matchless Wit | 664 King Kusha |
| 555 Jataka Tales: Deer Stories | 584 Gopal the Jester | 667 Bikal the Terrible |
| 557 Birbal the Witty | 587 Birbal the Genius | 713 The Fool's Disciples |



History

- | | | |
|------------------------|--------------------|----------------------|
| 508 Chanakya | 606 Rani Durgavati | 685 Chand Bibi |
| 536 Ashoka | 627 Harsha | 701 Noor Jahan |
| 563 Rana Pratap | 630 Rana Sanga | 704 Jallianwala Bagh |
| 568 Vikramaditya | 632 Vidyasagar | 722 Megasthenes |
| 579 Madhvacharya | 648 Samudra Gupta | 723 Jnaneshwar |
| 603 Akbar | 676 Rana Kumbha | 725 Sultana Razia |
| 604 Prithviraj Chauhan | 682 Tanaji | 734 Banda Bahadur |



Biography

- | | | |
|-------------------------|--------------------------|-------------------------|
| 517 Vivekananda | 564 Shivaji | 647 Lal Bahadur Shastri |
| 535 Mirabai | 608 Bhagat Singh | 650 Mahatma Gandhi |
| 539 Rani of Jhansi | 611 Babasaheb Ambedkar | 678 Veer Savarkar |
| 544 Subhas Chandra Bose | 613 Soordas | 679 Swami Pranavananda |
| 548 Rabindranath Tagore | 631 Chaitanya Mahaprabhu | 693 Jayaprakash Narayan |
| 551 Tulsidas | 636 Krishnadeva Raya | 700 Jawaharlal Nehru |
| 563 Rana Pratap | 645 Lokamanya Tilak | 732 Swami Chinmayananda |

Visit www.AmarChitraKatha.com for details on how to order these titles online.



INDIA BOOK HOUSE

Mahalaxmi Chambers, 5th Floor, 22 Bhulabhai Desai Road, Mumbai 400 026, India.
Tel 23523827 Fax 23538406 Email info@amarchitrakatha.com



Illustrated Classics From India

The Gita

Bhagavad Gita, or the Song of the Divine One, is a celebrated episode in the epic The Mahabharata. It occurs in the form of a dialogue between Dhritarashtra, the blind king of Hastinapura, and Sanjaya, his attendant, who describes to him the happenings on the battlefield of Kurukshetra.

The Gita draws much from the Upanishads. It is often described as the quintessence of the Upanishads. The positive approach of the Gita has made it a dynamic text, but the attempts at defining the indefinable have imposed certain limitations too, and hence the apparent contradictions in the Gita.

This Amar Chitra Katha does not claim to be an exposition of the Gita; it is only an introduction. We have also taken the liberty of interpreting some of the ideas propounded in the Gita in a manner that will make them intelligible to youngsters. The first nine pages are intended to provide a background of events and are not part of the Gita.

We owe a debt of gratitude to His Holiness Swami Ranganathananda and His Holiness Swami Chinmayananda for contributing their precious time to go through the text, and for making valuable suggestions.

"The 'comics' literature is proving today to be the most effective 'art' by which the impressionable minds of children can get readily soaked with exemplary ideals and creative ideas. Here are the saner values of life as enshrined in the Bhagavad Gita. Arjuna, a confused child of his age, is tenderly guided to rediscover in himself his own heroism. Lord Krishna expounds a healthy way of life, which guarantees not only our worldly success in life, but also ensures the ultimate unfoldment of men into the total perfection of Godhood.

I congratulate the publishers for the inexhaustible service they are doing for the future through growing children. I have recommended these rich 'comics' of India Book House to our Balavihar members all over the world. Strangely enough the American, Australian, British, Jamaican and Canadian children are found to equally adore these stories and they draw equal inspiration from these volumes. We watch how children bloom into moral beauty."

- Swami Chinmayananda

Editor: Anant Pai

Script: Anant Pai Illustrations: Pratap Mulick Cover: P.G. Sirur

Related Titles

Rama • Krishna • Bhagawat Purana (9 volumes)

Mahabharata • Dasha Avatar • Tales of Arjuna

Stories of Krishana

ISBN 81-7508-104-X



9 788175 081048



INDIA BOOK HOUSE